

T H E
G R E A T E V I L
O F
H e a l t h - D r i n k i n g :

O R
A Discourse, wherein the Original
Evil, and Mischief of drinking o
Healths, are discovered and de
tected; and the Practice opposed.

With several Remedies and Antidote
against it, in order to prevent the sad
Consequences thereof.

Prov. 20. 1. *Wine is a Mocker, strong Drink is ra
ging: and whosoever is deceived thereby, is no
wise.*

L O N D O N,
Printed for Jonathan Robinson, at the Gol
den Lion in St. Paul's Church-Yard,
M D C L X X I V .

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U.S. DEPARTMENT OF AGRICULTURE

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1/21/42



A serious Address

TO

Governours and Governed.

I Shall more certainly come near the Mark I aim at, by flying low in a Supplication, than high in a Dedication; of which I know more than one most Worthy, if the Building were not too little for a stately Front, and too mean to bear an Inscription in Great Letters, and whose Worth might cover my Presumption in appearing in the World. I am perfectly of the mind of a late worthy Person, who cared not whether it were known there was such a person in the World, if he might but do good while he was in it. I study neither for temporal Rewards, nor Praise, but for the Good of those I cannot speak, nor write to. And that I may the easier obtain, what I earnestly desire of you, I will first humbly supplicate, what no Man can with any reason deny, and then what they should grant.

1. I beseech you labour to maintain and promote the Purity of Society, which every Man is bound to do, next to the Purity of his own Soul and Body. Here we make choice of them, with whom we are to live for ever. The Comfort and Blessedness of Society in this Life, as in the way to Blessedness in Heaven, doth consist in inoffensive, useful, and as much as possibly we can attain to, untainted, innocent, and holy Conversation. Is not Society much broken and stain'd by these Cups which are a Vehicle of Excess and Corruption?

2. I beseech you consider, that Mankind hath nothing since the Fall, but what cometh through the Hands of Christ. And God made Adam and Eve Coats of Skins, and cloathed them, but it was after the Promise of Christ was made, Gen. 3. 21. And what comes to us by his means, that was not purchased by his Blood? and what was purchased by his Blood, was not intended to be abused and thrown away by the Receivers, or taken to their hurt.

3. Can it be thought that our blessed Lord did fast, and suffer Hunger, endure Temptation, sweat drops of Blood, complain, I thirst? Did Water and Blood run out of his Sides, to obtain for us a wanton Liberty, to deceive our selves, and ensnare others? to tempt, overthrow, infatuate? to make sport with the Gifts of his Bounty, ordained for his Glory, and our cheerful serving of so good a Master?

4. Did

The Preface.

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4. Did he who made a Plenty out of great Compassion to a fainting Multitude, command that nothing be lost, but that the very Crumbs and Fragments should be gathered, yet allow such a Waste as is made by *Healthing*? Or can we think, that he who taught us to pray for daily Bread, can approve of such an Institution as this is, an Invention to make the abuse of Plenty the more specious? Is not *Healthing* a very Vanity, and the Superfluity of Vanity? what is there in it to commend it to Observation? It is now coming up apace to be placed among Duties, and it is exacted from them that have no Inclination to it, they are call'd upon to do it, as with an Hoc age. But the nearer it approacheth towards the Altar of Duties, the more Care should be to thrust it down, or turn it out of doors, to its Profane and Pagan Company. Is it not to be admired, that so empty a Ceremony should be coming up to be a stated and solemn Service?

5. Consider, I pray you, if we know the use of Time, which is our All to prepare for an approaching Eternity, and the use of Plenty, the Benefit and Comfort of Society, what the right Enjoyment of Friends is, and what our very Bodies are ordained for; we would not throw away not a piece of a Day upon such an Exercise as drinking Healths; no, not a moment in such a Service. I can no better compare these Cups, than to Watering-Pots that water the Garden of Vices, which come up so fast and thick,

6. Suppose we had a Sovereignty over our Servants the Creatures, and might do what we pleased with them, we might use them, or throw them away; yet certainly we must give an account of our selves to God before his Judgment-Seat, and of our Actions, whether good or evil. Can any Man reduce Heathenish, drinking under that Notion and Formality, to the order of good Actions, by which God is glorified, our selves and others bettered? I am sure, we must in our eating and drinking, as by a Divine Law, in a pious way glorify God.

7. I beseech you, consider, are not the Threatnings of God so full and big, that they are ready to break down upon us in sore Judgments and Visitations? And our Sins are as legible in the late Threathing Providence, as was the Sin of the old World, or the Sin of Sodom. Whose Flesh hath not smarted with that greatest, strongest freezing, that any Man can remember? True, by the Goodness of God, there is plenty of Corn in the Land; but what became of our Drink, was it not quite out in many, near out in most good Houses? what became of our Bread? Have we not seen a hoar Frost, and Rime upon the outside of it, and an Ice within? What became of our Wind and Water Mills? those Grinders ceased in many places. I am not ignorant what may be said to all this. But can any Man tell what our Corn in the Ground may come to? what our Flocks and Herds may come to? or what

what may become of these Bodies of ours? of the Health we yet enjoy? And that this should befall us at that time, wherein our blessed Saviour is more forgotten than remembered, and dishonoured by inexcusable Riot and Excess, is not to be neglected. Surely drinking is grown to a height and great Excess, and Healthing helps it on, and is an Invention that has the force of an Engine to carry it up, as a Provocation, nearer Heaven. Surely God calls to a Repentance, to a ceasing from this Sin; and I am as sure, that if Drinking fall, Healthing will fall with it, and as long as Healthing is maintained, Drinking will keep its course. Upon these Considerations, I do most humbly and earnestly address my Supplications:

1. To the Men of Honour and Power, to them that put on Scarlet by their Office, and fare deliciously every day; and to them that for the Gracure of their Office, have the Government of great Corporations upon their Shoulders; that they would refrain from, or restrain the luxuriant Growth of Immorality, which is fed by the waste of Drink. If you would drain the Chancel, stop this Humour of Healthing, which is one of the liveliest Springs of it. Some of old have well said, that Majesty was begotten in Wedlock between Reverence and Honour. It is not good for Honour to be alone, when you sit in the State of your Office. Let not Reverence be forced to quit the Room, while Healths are drunk to your Honour. Reverence takes it ill to be

affronted by that Boldness. Some Countreies forbid drinking Wine to Magistrates. But Nehemiah, who lived in great Honour, and kept a noble House, had plentiful Supplies of all sorts of Wine. Neh. 5. It is lawful for you to keep great Houses, open Tables, and to drink Wines; but if you would have God to think upon you for Good, make that great Man your Example; and in this also a greater than he, Ahasuerus, at whose Feasts none did compel. Esth. 1. 8. And this being written before time in the Holy Scripture, is written for our Learning: And whether drinking Healths be not a moral Compulsion, tho not violent, is humbly submitted, and also attested, by Gasper Sanctius upon that place: Cum Principium aut Amicorum salus interponitur, nemo poterit non obtemperare. — [A Lapid to the same sense. Aug. Sermon. de Temp. hereafter quoted.] I do not by this tax or accuse, for I am a Stranger to the great and sumptuous Tables that are kept; but I do humbly beseech them, that think it a necessary part of the Grandure of our Metropolis, to consider how many Companies, and Meetings of Vestry-men and others, they become Examples and Authorities to, and how impossible it is to restrain this Extravagance (this is a very diminutive Word) in the City Youth, which are so commonly poisoned by these Draughts, as long as they have the Warrant of such Examples. These have been the parting Cups to many from all Modesty and Vertue, and 'tis notoriously

toriously known, to the great Sorrow of many Friends, where Young Men began their Journey to a far Country, where they are yet lost, and not found. Luke 15.

2. I desire Parents, [and who will hear me, if they will not, in what I desire of them, for the sake of God and all that is dear to them, and their Posterity?] that they both by early Instruction, strict Injunction, and exemplary Practice, restrain their Children from the Entrance into this kind of Learning. It was a wise Apothegm of Reverend Mr. Dod, (whom Learned Capel called John the Divine, and the worthy Dr. Harris said, spake better Apothegms than Plutarch, &c.) If Fathers would but study to be as good themselves, as they would have their Children be, the World would be better. I know some that are very observing and wise, that do much complain of the danger of sending their Sons abroad for Education, and into Callings. Drinking prepares for Debauchery; and they, like young Swimmers, dabble first about the Banks, but grow modish, and then confident, by Healths, and keep so long to that Element, till they grow stark giddy, are drown'd, or take Surfeits, and are hardly, if ever recovered. Healthing is to be abhorred for this Effect of it, that it makes young Men confident; and their seeing it the current Practice, Genteel, Modish, their being abroad a while to see Fashions more than to follow Studies, gives Reputation and Encouragement to their Confidence:

dence : And then turn or stop them if you can ! If you would have your Sons keep from Debauchery, and running into Ruine before your Eyes, keep them from dabling.

‘ St. Augustin, who he preach’d twice before the
 ‘ same day, caus’d to be assembled not only Old Men,
 ‘ but Women and Children to his Church in Hip-
 ‘ po, that they might fear as long as they lived,
 ‘ because of what had happened that day. Cyril,
 ‘ an eminent Citizen of Hippo, had an only Son,
 ‘ eum superfluè diligebat, & supra Deum; he
 ‘ loved him superfluously, and more than God, and
 ‘ they both are fallen into the Ditch. The Father
 ‘ being drunk with superfluous Love, forbore to
 ‘ correct him, and indulged him to do what he
 ‘ pleased. How came they both to fall into the
 ‘ Ditch? but because the Father was blind, and
 ‘ fond, and naught, and neglected his own, and
 ‘ Children’s Salvation. And now, behold your
 ‘ Cyril had a Son, as you know, whom he neglected
 ‘ to correct, and he did luxuriously consume part of
 ‘ his Father’s Goods, and now he was overcome with
 ‘ Drunkenness, (oppressit nequiter) he wickedly
 ‘ abused his own Mother, forward with Child; he
 ‘ would have violated his Sister; he hath kill’d his
 ‘ Father, and wounded his two Sisters to death.—
 ‘ O dolorosa Ebrietas ! &c. O most grievous
 ‘ Drunkenness ! the Mother of all Evils, the Sister
 ‘ of all Luxury, the Father of all Pride. O Drun-
 ‘ kennes, thou dost blind the Mind, hast lost all Judg-
 ‘ ment,

ment, hast no Wisdom or Counsel; thou art a
 flattering Devil, sweet Poison. O Drunkenness!
 let Men learn to know thee, to avoid thee; And
 again, to avoid thee, to run from thee, as from
 Death: for he that covets thee, shall not obtain
 the Kingdom of Heaven. It is not enough for all
 the Faithful to abstain from it themselves, but they
 that abstain, to teach others to abstain from it, &c.
 Ad Fratr, &c. 1. 33. rom. 10.

May you not as well teach them the Modes of
 Swearing, as the Arts of Drinking? may you not
 as safely put them to nurse to Voluptia, as initiate
 them in the Rites of Bacchus? As you would keep
 them chaste, be sure you keep them sober; or else if
 they do not kill you, they will break your Hearts,
 and kill Joy and Hopes at your very Hearts.

3. I earnestly entreat Governours, Tutors and
 Masters in every Faculty: If Youths had no rati-
 onal Souls, they would have no need of your
 Skill, and they would be of no use to you; you have
 therefore the Care of Souls; your Charge is great,
 and your Work difficult. Some must be broken from
 ill Customs learn'd before they came to you; and
 some must be preserved from Infection, that come
 untainted to you. Rules of Art are not more ne-
 cessary than Regulation of Life; you know the
 Power of Example. If there be any spark of
 Light, if any Divine Authority in what is pre-
 sented to you; Let none that are under your Care
 have cause to say, they had your Example for this
 playing

playing upon the slippery Brink of the Whirlpool of that drowning Sin of Drunkenness. I say again, Healthing gives young Men confidence to drink; and how can you take them down, if you set up the mode? I have more than once, with some sadness, read the Oration of the Learned Sixtinus Arnama,

See the last Edit.
of his Antibarba-
rous Bible.

when Rector of the University of Frankere, where he gives a lamentable account of the German Universities, and particularly of that; and among other things, said this, Multos generosæ indolis & magnæ spei Adolescentes, quos Parentes & Præceptores integros vitæ à se dimiserant, & indulgens hæc mater acceperat, intra paucos dies, per initiales istas Potationes, quibus in ipso introitu Bacho, id est, Diabolo initiabantur, corruptos vidimus, & postea miserè periisse audivimus. I do not say, he means Healths by those Initiales Potationes, those entering Drinkings, by which they were baptized to Bachus, that is, the Devil. But is not the Form of Healthing now in use, the Form of Admission into such Fraternities? Allow but Liberty in this, as in a harmless thing, and if ever you can restrain them from turning round and giddy in the course of Sin, or cure them of that Epidemical Vice, you may be more famous than the famous Stroker, and be even a Thaumaturgus.

4. I humbly beseech the Reverend and Exemplary Clergy, who are the Standards of this Age,

to continue, as I hope they will, in a wise and religious Abstinence, and, if I may use the Word without Offence, Nonconformity to the exorbitant Humour of Heathening, as famous Mr. Bolton call'd it, when it was nothing so much in fashion as now it is. By this you preserve the Dignity of your Calling, as much as by anything in your common Conversation, even in the Opinion of those great Men, that seem pleased for the time, with them that minister in these Offices. By this, as by other Decencies of your Calling, you maintain an Authority of being heard, when you advise, admonish; rectify without a silencing Repulse of, Physician, heal thy self; or, Pull out the Beam out of thine own Eye. It was counted no better than a Scandal in former times, and there is no reason why it should be accounted profitable in this Age, much less commendable. The Reverend Writer of the Life of the most Fatherly Bishop Lake, sets out his noble and charitable Hospitality, when Bishop of Bath and Wells, that his constant Family commonly consisted of at least fifty Persons: Now in this Rankness of House-keeping, I know it is a Disease that commonly falls upon great Families, that they grow disorderly and riotous——which fault lest any Man should suspect to be in his House, I cannot but remember another Virtue of his, 1 Tim. 3. 4. For notwithstanding his large Allowance of all things fit for the Entertainment of Strangers, you should see no Footsteps of Riot or Excess

in his House: No tippling or carousing of Healths, &c. Virtues and Vices do not change Places and Natures, with Times and Humours. How unsuitable is it, for the same Hands that administer the Cup of Blessing, with a solemn Prayer for the Soul and Body of the Receiver, to hand abroad these Sacramenta, as St. Ambrose calls them, with Head uncovered, Bows and Reverence, and impious Prayers, which avail not, but oftentimes do actually Harm to both Soul and Body.

5. I apply my self with an importunate Request to them that are in the Flower of their Age, that are the Nursery of the Church and Common-wealth, the young Gentlemen, and Youth of all Professions, that they would seriously look into this little Marvell, as into a Glass, that is intended to inform, and not to deceive. You are coming into the World to all your Part; you carry with you the Hearts and Estates of Parents; the World will be good or bad, as you prove, when your Fathers are gone before, either hastened to their Grave with Sorrow by you, or comforting themselves in seeing you tread in the right Path before they dye. Juvencus was of old a Goddess; she is now known to be what she is, but still the wicked One doth court her, and would fain be great with her, and if he can get her Heart, what shall she not have? even half his Kingdom. But be not deceived, lest you be destroyed, first depraved, and then lost. He will cheat you till your Eyes are out, and then abuse you, yea, make you grind

grind in his Mill. You walk upon a Sea of Glass, and dazling Vanities and Shews, Pageants and Pleasures, and false Images of things hang out to deceive and divert you from the scope of your Life, and main Business. You have need of a strong Guard, a well-resolved Heart seasoned with Grace, and a steady Head. Satan conveys his Poison in Wine: and pleasing Liquors, and they are handed to you by your Friends, that are unhappily drawn in; and their Virtue is to intoxicate, and to deprive you of the excellent Faculty of discerning between Good and Evil, of the Capacity of doing good, (for that is lost while the Fit is upon you) and all your Power united for doing Evil. You may see in a little time that there is nothing so childish and unmanly, nothing so bold and daring, whether they be in Oaths and Blasphemies against God, or hazard-
ing of Life; nothing so obscene and filthy, nothing so base and false; in a word, nothing so sinful and abominable, but is done and practised by the giddy and debauch'd Person, who is inspired with Wine, elevated into a Madness, and whirled in a Puppet, acted as the infernal Spirit hangs him upon his Wyres, and blows him with the Wind of his Temptations. He plays foul upon you, and makes the World believe it is Health you drink for, but do not you see what it proves? It is Health by an Antiphrasis. You may desire to see Countries and Fashions, but of all Lands take heed of Crapulia, and of all Company avoid the Carnalists, and of
all

all the Fashions, the Fashions of them that wear the Garments spotted with the Flesh. If once you like to be a Carnalist, you may quickly become Atheist, Papist, Heathen, any thing. I do heartily pray for you, and shall do while I live, that you may be holy and harmless, the Children of a Heavenly Father.

To Conclude, I beseech every one that reads this little Book, would receive every Beam of Light that shines upon it, as from the Father of Lights, and kindly and gently breath upon every Spark of Divinity and Reason, to keep it in, and make it burn, to dry the unwholesom Moisture of evil Habits and Manners, and to warm and foment the fainting languid Spirits of Grace and Goodness.

ERRATA.

PAGE 16. line 24. r. to the Sin forbidden. P. 41. l. 22. r. Amos 6. 6. P. 44. l. 2. r. provocandi. P. 49. l. 21. r. Romanorum. P. 52. l. 1. r. Plautus f. Paulus. & l. 26. r. 2, & l. 27. r. and. P. 55. l. 8. r. Annam, & l. 26. r. Perenna. P. 68. § 22. Drink, or Ordeal f. Order, which in the Saxon signifies Judgment, of which Sir Hen. Spelman's Gloss at large. P. 92. l. 10. r. as oft as any of them will drink to him again. P. 96. l. 16. r. even f. ever.



T H E

Introduction.

IF Health-drinking can be proved to be of a bad Original, as it is found to be of a pernicious Tendency, it can never become a wholesom Practice, though it could be reduced to its prime Original ; if we could cut off the Custom from its old Root of Heathenism and Barbarity, and graft it upon better Reasons. We plainly see in daily and dear experience, the Fruit to be deadly to very many, and good for none ; many are the worse, and none the better for it. Were it a Physical Potion for Health, none would drink it, but such as value Health : but as very a Vanity as it is, being dissolved in a pleasing Li-
 B quor,

quor, it is commended, and it is taken by Quarts and Pottles, by them that love the Liquor, better than the Health of Body and Soul. Health is the Inscription and Title upon the Glass; but they that taste it, find themselves no better by it; and they that largely drink, are constantly the worse. What tho? Can I think that Men will leave it, or thank me for their Information? Can it be expected, that Men will do by this, as by other things, if they be good for nothing, and if they do more hurt than good, throw them away? Or rather, is it not to be feared, that they who are as dry and open as a Sponge, to swallow down the Modes of Sin and Vanity, will be tenacious, and as hard as a Flint to retain them? As long as I see the Sacred Oracles disbelieved, the Holy Commandments disobeyed, known Sins committed, and known Duties neglected, and Things contrary to the Law of Grace and Nature commonly practised; no Man can expect, much less I can I, that what is offered to the World with the best Affection and Intention, shall be kindly entertained of all, or received

received by them that stand in most need of Instruction and Correction. Physicians write of Diseases and Remedies, not expecting that every Man that is diseased will apply the Remedies, and wax better by them. Here are some Antidotes for the Infected, and Preservatives for them that with much difficulty escape the Taint of an ill Conversation; if but some of either will but kindly take what is humbly proposed, it will be a great Reward.

If I thought Healthing to be inoffensive and harmless, I had rather a thousand times, that the common Conversation should be blameless, than that I should blame it. And as I know it is hard rightly to reprove, so I know that the best prepared Reproofs are hard of digestion. And Men that are fond, if not proud, of a Virtue, that fits them for a general Conversation, are most difficultly gain'd to assent to any Limitations, and Restraint of the common Liberty, that is taken by some, if not most of every degree and quality. Dear Lovers of Pleasures I well too big to be brought under the strict Discipline of

a good Conversation; and the growing Naughtiness of the profusely Vicious is such, that they take not themselves to be come to Age, until they get from under the Pedagogy of Divines, and deride Seriousness, as much as Seriousness doth lament their haste and labour to undo themselves. Some may demand some express divine Prohibition of drinking Healths, as if then they would not transgress it. But this Demand implies a refusal to yield to any thing that can be said, and to be ruled by any thing but what cannot be produced. But when such as they will conscientiously obey what is plainly written in the Scriptures, they will not whet their Wits, to cut asunder rational Connections and Consequences from Divine Precepts, to open a broad Path for their Lusts, and disorderly Walking.

I am not so fond of my own Apprehensions and Reasons, as to look for wonderful Effects from them; nor so dull, as not to foresee what work some Men may make of what I write: Altho I am sure, my Antidotes and Remedies are incomparably better than the moral Disease of Heathening,
altho

altho it had never killed its Thousands. I shall not marvel, if this Discourse be tost up and down in sport, or kick'd up and down in Anger and Disdain : but I will still marvel, why Men call'd Christians, will make void God's Laws, and cast them behind their Backs. I will still marvel, why Men, endued with so noble and divine a Faculty as Reason is, and that Reason so finely set in many, with a sparkling Wit, that both shines and cuts, should practise that, for which no good Reason was ever produced or offered. And I will not only wonder, but I will lament, that Men capable of immortal Glory and Honour, do so debase themselves, as to lay their Honour in Wet & Dirt, to turn their Throats into a Sink, and their Bellies into a Common-Shore ! Are not Men fallen out with their Maker, that deface his Image in themselves and others by Intemperance ? and are not satisfied with that Defacement, but proceed to destroy it, by cutting off their own and others Lives ?

The Bodies of Men are small Vessels, richly laden with a great Treasure, an immortal Soul, and many

rich Gifts and Talents ; they are put out in a Sea of Mercies, and favoured with a prosperous Wind, and commanded to keep a straight Course to the Heavenly *Canaan*. But, to our great grief and amazement, we see some, and hear of others very often, split, and sunk into the bottomless Deep of Eternity, and several disabled, and lie by to be carin'd. The Account of these unvaluable Losses is this in short : The Owners and Possessors of these Vessels would not learn the spiritual Art of this Navigation ; and whereas others that safely arrive, do carefully observe the Card and Compass, obey Commands, take the Wind and Season, prepare for Storms and Encounters, watch and pray ; these Extravagants observe no Card, keep no Compass, neglect the Wind, cast off their Commander, drink down their Pilot into a deep and dead Sleep, make frequent Visits and Invitations, treat and drink high and often. The Plague of Sin and Vice did spread among them, they grew diseased ; some loved their Friends to death ; and others quarrelled, fought, and killed their Companions. When we see

see and hear such Miscarriages as these, such doleful Tidings and Reports of Destruction upon Destruction, shall we not advise, warn, and importune those who have yet escaped the Wreck, and those who have not yet put out to Sea, to take heed that they perish not by the same means? Who is so inhumane, as not to be moved with, and grieve for the Corruption of Society, and the Destruction of Men? But which is the truest kindness, to study to prevent the Death of more, or to lament the doleful End of a vain Life of too many? The Loss to the Living, who lost their share of Comfort and Happiness, in the casting away of these mad Adventurers, is not comparable to their own; and none can compute the Loss, but they that suffer it, and feel it in Eternity. It is unspeakable Folly, not to know the worth of that Treasure they carry in them, until it is lost in the bottom of another World; and that Men will not believe whither they are going, till they are gone for ever.

The River is full of such miscarrying Vessels, and Healthing is the River's Mouth; at this they first set out,

who never return to God, nor a sound Mind, nor the Path of Life. I have ever observed, the greatest Safety to be in keeping furthest off from it, either by keeping Company, or taking leave upon firm Land. It hath proved dangerous to go with Company as far as the River's Mouth; for when they are once got in, and gone one Mile in the way of Compliance, they have been towed on by the Ropes of Civility and Complement, or urged, and indeed compell'd by Importunity to go with them twain, or a great way further than they should have done. And what if some know their own Strength? that they can swim with the Stream of this Custom, and keep their Head above the danger of a Plunge? Yet with what quietness and ease of Spirit can they look upon their dear Friends and Companions, reeling, sickning, falling, dying round about them! Who can deny Healing to be the beginning and entrance into innumerable Evils, the beginning of many Woes and Sorrows, too big to be concealed, and too gross to be excused? The Humor spreads more and more, and breaks out as the

the Disease, an evil Disease to the Morals of this Age ; and the Humor is catching, because it pretends to some Breeding and Civility ; and it is the more taking among the Vulgar, because it comes from the University, and Inns of Court, from the Cities, and great Mens Houses. And altho some, who are of a harder Temperament of Virtue, do not lie by it, nor keep Chamber, nor walk upon Crutches for it ; yet we know, the far greater Number of Healthers had preserved much Purity in their Converse, Sobriety in their Minds, Innocency in their Hands, Health in their Bodies, and their Breath in their Nostrils, had they not drunk down these Potions.

What St. *Augustine* wrote of *Apu-* *De Civi-*
leius, that the Title of his Book was, *rat Des*,
De Deo Socratis, but in his Book and l. 8. c. 14.
Disputation it self he calls him *Demon* ; may be said by experience of this. As the *God of Socrates*, in the Title of the Book, proved to be a *Demon* in the Book it self : so it is your Health in the Preface and Introduction of drinking ; but it proves Sicknes, Debauchery, Blows, Wounds, Death,

Death ; O that I could stop here, and not say, Damnation too, in the course and progress of it !

Is not a Health now become a Signal of a Battel, in which many lose their precious Lives basely and inhumanely ; others their Senses, their Clothes, their Modesty ; and they who escape with their Lives, lose themselves for the time ? Is not this the Belt, that makes the Union of many in Sin and Wickedness too great and straight ? And is not this the Sword, that makes the Rupture and Disunion almost incurable ? Is not this sometimes the Symbol, and the Colours, the Colours of a Party ? and sometimes the Defiance, and the Challenge ? Is it not upon this, as upon a prophane Sacrament, that Men in effect vow and swear a Confederacy, or an Enmity ? Is it not unsafe running into this *Dilemma* ? If you drink, you are gone ; if you refuse, you are in danger of being sped. I am sure this Cup is not the Cup of Blessing, 'tis not the Cup of the Lord. It puts many a Soul out of all preparation for death ; but now who dares come within the Lists, but he that is near his

End, one way or other, be he never so unprepared for it? The old Form, which became a Proverb, *Aus bibet, aus abi*, *Do as we do, or be gone*, was safe and civil, in comparision with the Forms of our young Masters, who swear you shall drink, or swear they'll run you through, they'll see through you, they'll pin you to the Wall, or fasten you to the Ground. These can sacrifice to your Health, and send you to Hell; damn themselves, and you too. It is dangerous to drink, and it is deadly to refuse. O the Patience of God, and the Provocations of this kind of Murderers! Do they not believe, that if they are so bold with Death, Death will make much more bold with them? Is it a Glory to them, that they have the ability to do so great a Mischief? Was it to *Alexander's* Honour to kill *Cleus*, that had saved his Life, in a drunken Frenzy? What! they would be *Alexanders* also! who by being drunk, lost the Glory which he had gotten when he was sober, and merited the Title of *Mad-Man*, as well as *Great*, for his being a successful Murderer or Executioner. The still and private Sot,

Sot, that bibs by himself, that lives and dies almost every day ; that lives a Sot, and dies an Infidel; that presumes indeed there will be a Resurrection out of his Sleep, but so lives, as if there would be no Judgment, nor Resurrection from the Dead to it ; even this quiet Bibber is a virtuous and sober Man, compared with these growing *Alexanders*.

Surely it is high time to make some enquiry into this Disease which kills so fast, and to make what discovery we can. And tho we cannot reform, let us not by a stupid or timorous silence seem to allow, but rather reprove the Enormity, discover the Sin and Danger which is not discerned, and justify the refusal of drinking Healths. It is a Ceremony deeply stained and polluted with gross Debauchery, and at best but an empty Formality, and in some 'tis a common and crying Sin. And if Blood cry for Vengeance, and a sudden premature Destruction, by drinking Men into Diseases and the Grave, be a secret Murder, it concerns all that do, or do not believe a Judgment to come, to abstain from it, and all that can,

can, to reform and forbid it. And if but some one or few shall receive any satisfaction and benefit by it, he that endeavoureth it shall never repent his Pains, tho he may be sure to be paid off by some with contempt and derision.

And notwithstanding all manner of discouragements, I do, in observance of the many awaking Calls of divine Providence, apply my self to this Subject; wishing, for the Argument, and the patient Reader's sake, that my Reason were but equal to my Antipathy against Healthing, which is daily encreased by my fervent Love to the World, and by a Sorrow for the many Sins and bitter Sorrows which begin with this kind of Complement. And I have but one Request to the Reader, that he will answer my Affection to him with its like; and then we shall agree in Affection, tho my Reason stand not right in his Eye.

C H A P. I.

*Shewing that Ceremonies and Rules
of engaging to drink to excess,
and particularly this of Healthing,
hath been reproved by Ancient
Fathers, and Modern Divines.
How the Question of drinking
Health hath been stated and de-
termined.*

§. 1. **I** Do acknowledg, that I re-
ceived my Information of
the Judgment of the Fathers, from
holy and learned Mr. Rob. Bolton, in
his Book called, *Directions for comfort-
able walking with God.* And since I
have been Owner of the Books them-
selves, I have examined the Quota-
tions, and made some farther use of
them. And by the way, I do
seriously offer this to the Considera-
tion of every consciencious and teach-
able Reader :

1. Whether, seeing we ought to
be holy in all manner of Conversati-
on, for God is holy, the nearer we
come

come to a Stricktneſs, and the farther from Senſuality, and pleaſing our ſelves, to the offence and enſnaring of others, or to the emboldning of ſuch as abuſe Matters of Liberty to a Liſenſe, be not more becoming a Chriſtian, and holy Walking, than an arbitrary Latitude, which may prove indulgent to the Fleſh, which all muſt crucify that hope to be ſaved?

2. Whether we owe not a greater obſervance to the Rules of holy Walking, ſuppoſing them framed according to the ſeverity of a mortified Heart, and perhaps judged by ſome as too precise and ſtrict, than to ſuch Perſons as pleaſe their own Palates, or look more to a Civil Complement, than a Divine Commandment? Should I not rather follow the Directions of ſuch a *Nephew*, as Reverend Mr. Bolton was, than the Modes of promiſcuous Company, that cannot pretend to follow any divine Rule in theſe Modes and Formalities? Yea, whether I owe not a greater reſpect to the Judgment and Directions of ſuch a Father as Mr. Bolton was, than (ſuppoſe) to the free Converſation of younger Divines,

Divines, who never felt the Agonies of Conscience he did, nor saw the Beauty of Holiness which he saw? What tho he be dead, and they living? he in his Grave, and in Heaven, and they at Table, and present? Why are such Directions read, but to be remembred and practised? And according to the old Rule, *Finge Catonem*, I have often thought, when I have seen some take a liberty, what would Mr. Bolton say to such things as these! Had I never had any stronger Reason for my Forbearance than this, Mr. Bolton reproved it, my Heart would have smitten me for a Compliance. Could I possibly reduce Healing to any Commandment, or any Petition in the Lord's Prayer, I think I should not scruple it; but that's past my Skill and Reach. But I think a Man may, without much stretching, reduce the Occasions of Sin to that Sin, or those Commandments which forbid the Sin.

§. 2. The Fathers that declaim'd and preached sharply against Drunkenness, and Engagements to Excess, are St. Basil, Sermon against Drunkenness

kenness and Luxury, into which the People ran at *Easter*, to his great Sorrow. *St. Augustine, Serm. de Tem.* 232. *St. Ambrose, libro de Helia & Jejunio.* I acknowledg, that most of the vehement Passages in these Fathers, are against Excess of drinking, and seeking Victory by drinking, and urging to drink, *ad aequales calices*, a like quantity, in a like kind; and therefore come not home to this Question of drinking Healths directly. For 'tis acknowledged, that some that drink Healths, are Persons of that Civility, that they will not urge, neither to the same quantity and number, nor in the same kind, but indulge some kind of Liberty. But I conceive *St. Ambrose* speaks home to Healthing, to which I shall strictly confine my self.

§. 3. The great Sin of Drunkenness overflows most Nations; and it is so noisom a Sin in it self, and pernicious in its Effects, that Men could not ordinarily subject themselves to

Augustin. Serm. de Temp 231 Ebricitatis malum sit grave vitium, &

Deo odibile, ita per universum mundum à pluribus in consuetudinem missum est, ut ab illis qui Dei præcepta cognoscere nolunt, jam nec putent esse peccatum.

its Power, but by some taking and enchanting Preface. St. Basil calls the Devil, (the great Master of idolatrous and prophane Ceremonies,) the Maker of the Laws of Drinking, in that pathetical Sermon. Men could not be commonly cheated out of their Senses and Reason, but by a Ceremonious Mist, some goodly Pretence.

*Vid Epist
Lipfii,*

Centur.

Miscel. Ep.

10. La

Horat Od.

27. & Lu-

b ni Com-

ment Scy-

rhiffare est

inebrians.

Cæf. Rhod

Several Nations have had their several ways; and barbarous People first began, and others followed. The Form of Invitation among us is a Health. Our blessed Saviour, who paid a great Price for the Bread we eat, and our smallest Beer, taught us to ask for our Comforts, as they that pray to do the Will of God on Earth as it is in Heaven; and his Apostle taught us, that *every Creature is sanctified by the Word of God, and Prayer*. But instead of Prayer, we have, *Here's a Health*, the Form of prophaning of Cups, and they are accordingly bless'd. Such Forms were unknown to the Primitive Christians; but after that Christians waxed fat, and abused the Blessing of Plenty, they heard of it in a solemn manner from their Teachers.

§. 4. St. Basil describes the Preparation for the drinking Combat thus :

‘ Very early they meditate and
‘ provide for their drinking ; they a-
‘ dorn their Rooms with Carpets and
‘ Hangings, they exercise or train up
‘ their Servants for it : They shew all
‘ care and diligence to provide Cups,
‘ and cooling Vessels, Bowls and Plate,
‘ setting them out as in a Pomp and
‘ solemn Feast-Day, that the Variety
‘ and Fairness of the Vessels may be-
‘ get an Appetite, and stir up Admi-
‘ ration, and that by the commodi-
‘ ousness and change of Cups, they
‘ may drink the longer. They ap-
‘ point Overseers and Officers, the
‘ Governor of the Feast, Yeoman of
‘ the Wine ; and after all, there is
‘ but an Order in a disorderly and
‘ confused Thing. And as the Great-
‘ ness of Earthly Princes is augmented
‘ by their Guards : so do they, by
‘ assigning Offices to Drunkenness, as
‘ to a certain Queen ; they endeavour
‘ to hide the Turpitude of it, by the
‘ means of these Officers. And over
‘ and above, there are added Crowns,
‘ and Flowers, and Ointments, and a

'Thousand sorts of Fumes and
 'Smells, &c. Then the Drinking go-
 'ing on, they contend to encrease the
 'Madness, and ambitiously strive for
 'Drunkennes, as for a Victory; of
 'which Law they have the Devil for
 'the Author, and Sin the Reward of
 'the Victory, &c. When they are
 'thought to have drunk well, they
 'fall to drinking after the manner of
 'Beasts, that stoop down to drink
 'out of a running Spring: For there
 'stands forth a young Man, not drunk
 'as yet, bearing upon his Shoulder a
 'Vessel of cooled Wine; standing in
 'the midst, he distributes Drunken-
 'ness to his Guests through crooked
 'Pipes. This is a new way of mea-
 'suring to every Man an equal share,
 'that there be no Envy, nor Grudg-
 'ing, nor Fraud, nor Cheat in drink-
 'ing. Every one takes the Pipe or
 'Canal that is set before him, and
 'drinks at one draught as much as
 'the Vessel contains, out of the Silver
 'Pipe.

§. 5. St. Ambrose relates the man-
 ner of drinking in the likeness of a
 Battel.

' You

‘ You may see the Ranks of divers
 ‘ Cups, which you may imagine to
 ‘ be a Battel set in Array; Golden
 ‘ and Silver Vessels set out, you would
 ‘ think it a Show. In the middle there
 ‘ is a Horn full of Wine, *non epularis,*
 ‘ *sed preliaris instrumentum buccina;*
 ‘ not to serve as a Trumpet to call to
 ‘ a Feast, but to sound a Battel. First,
 ‘ they flourish and *picqueer* with smal-
 ‘ ler Cups, as in a Skirmish. But this
 ‘ is no Shew or Appearance of Sobri-
 ‘ ety, but the Rule of Drinking. For
 ‘ as Actors of Tragedies do sensibly
 ‘ and by degrees raise their Voice, un-
 ‘ til they have opened the Passage for
 ‘ a lively Voice, that afterwards they
 ‘ may make the place ring with the
 ‘ greater Noise: So they do at first
 ‘ exercise themselves with prelusory
 ‘ Cups, to provoke to a Thirst, lest
 ‘ perchance they quench it, and being
 ‘ satiated, they may afterwards drink
 ‘ no more. When they are warm,
 ‘ they call for greater Cups: Then
 ‘ the Heat grows to a Flame. Dry
 ‘ Meat grows hot with Thirst; and
 ‘ as the Vessels begin to be low, they
 ‘ are fill’d up with purer or un-
 ‘ mixed Drink. Cups contend with

' Meat, and betwixt whiles they are
 ' often doubled. Then the Drinking
 ' being protracted, there are great
 ' strifes and contendings who shall ex-
 ' cell (exceed) in drinking. *Nota*
 ' *gravis*; It is a disgrace or a dispa-
 ' ragement to a Man, if he excuse
 ' himself, or if a Man think it would
 ' do well to temper the Wine. And
 ' thus they do till they come to the
 ' second Course or Service. But as
 ' soon as the Banquet is done, and
 ' you would think they must rise,
 ' then do they again renew their
 ' Drink. And when they have done
 ' all, then they say they do but begin.
 ' Then the Golden Pots are carried,
 ' and the greater Goblets, as so many
 ' Instruments of War. And lest this
 ' be thought immoderate and exces-
 ' sive, there is a measure made, and
 ' the strife is before a Judge, and it is
 ' determined by a Law. The *Ago-*
 ' *nohetes*, or Master of these Games
 ' and Revels there, is Fury, the Sti-
 ' pend is Debility, the Reward of
 ' the Victory is Fault, the Event of
 ' the War is uncertain a great while.
 ' — These are the the only Strifes
 ' that are inexcusable. If a Man in
 ' War

' War finds himself too weak, he
 ' turns his Arms, and deserves a Par-
 ' don ; but here, if any Man gives up,
 ' or turns his Cup, he is urged to
 ' drink. If where you strive for Ma-
 ' steries, any Man lift you up with
 ' his hand, you lose the Garland, but
 ' you are free from suffering Injury
 ' thereby: In your Banquets, if a
 ' Man take off his hand from the
 ' Wine, it is poured into his Mouth.
 ' All are drunk ; the Conquerors and
 ' Conquered do all lie down drunk,
 ' and very many asleep. Neither is it
 ' lawful to carry any of them to their
 ' Grave, before he that feedeth them,
 ' hath seen Vengeance done to them
 ' all, that he may revenge his Expence
 ' upon them. — A most doleful
 ' Spectacle to the Eyes of Christians,
 ' a most miserable Show ! &c. *Am-
 ' brose de Helia & Jejunio, cap. 13.*

*Quid obtestationes potantium loquar ?
 quid memorem sacramenta, que violare
 nefas arbitrantur ? Bibamus inquit,
 pro salute Imperatorum.* ' To what
 ' purpose shall I speak of those
 ' most earnest Intreaties ? wherefore
 ' should I remember those Sacraments
 ' (or Oaths) which it is unlawful to

‘ violate? Let us drink for the Health
 ‘ of the Emperors. *Idem, cap. 17, &c.*

§. 6. I will forbear to produce the Sayings of *Augustine* in this place, referring him to some following Heads; nor will I be large in Quotations out of modern Divines, who have reprov’d this exorbitant Humor of the Times, as Reverend Mr. *Balton* calls it. Read him if you please, *Directions for walking with God*, p. 200. What saith the most learned Mr. *Thomas Gataker* to it? Hear him. *Also to let pass the brutish and swinish Disposition of those that think there is no true Welcome, nor good Fellowship, as they term it, unless there be deep carousing of Healths to the Bride and Bridegroom, and every idle Fellows Mistress, till the whole Companies Wits be drown’d in Drink, that not Religion only, but Reason it self be wholly exil’d, and the Meeting it self be rather call’d a drunken Match, than a Marriage-Feast.* This Vehemence is not usual in that great Man, but it seems the Matter moved him. Epist. before Mr. *Bradshaw’s* Sermon, call’d the *Marriage-Feast*.

Read, if you would see and read,
 what’s

what's convincingly and persuasively
 written by that attractive and divine
 Preacher, Dr. Robert Harris, in his
Drunkards Cup, Folio, pag. 307, &c.
 The Ingenious and Reverend Mr. Sam.
 Ward of Ipswich, gives Examples of
 six or seven, that soon died after
 their drinking Healths, by means
 thereof; and prescribes, as the best
 means against ruining Drunkenness, if
 great Persons would first begin tho-
 row Reformation in their own Fam-
 ilies, banish the Spirits of their But-
 teries, abandon that foolish and vici-
 ous Custom, as St. Ambrose and Basil
 call it, of drinking Healths, and ma-
 king that a Sacrifice to God for the
 Health of others, which is rather a
 Sacrifice to the Devil, and a Bane of
 their own. In his Sermon called, *Wo*
to Drunkards, p. 537, & 553 of the
Collection of his Sermons. That excel-
 lent Expositor of the Canticles and
 Revelations, Mr. James Durham of
 Glasgow in Scotland, in his Exposition
 of the Commandments, Com. 7. saith,
That drinking of Healths, and pledging,
is one of the highest Provocations in
Drunkenness, and dreadful perverting the
End for which God hath given Meat and
Drink, p. 390.

That

That very judicious and zealous Divine, Mr. Rich. Garbut, (Author of that *full and excellent Demonstration of the Resurrection*, much and very deservedly commended) falls heavy upon the *Sin of Drunkenness*, and with a keen edg, in a homely, but methinks majestick Northern Dialect, strikes at Healthing, to strike the Cup out of his Hand, and the Sin out of his Heart. *The Drunkard, Devil-like*, (O read and fear, fear and abhor, abhor with Repentance) is a Sinner, who cannot be content to be wicked alone, but he must needs tempt others to the same Wickedness also. Do not Healths, and whole ones, and putting the Cup to the Nose, and down the Throat, or down the Neck, look for it? And will you not do me right? &c. One come from the Dead, to awaken Drunkards and Whoremongers. The substance of some Sermons of his, p. 70, & *alibi*. I have heard, that worthy Mr. John Gere hath written a Tract on purpose against Healthing.

§. 7. These were the Thoughts of those eminently learned and holy Ministers of this Mode. And certainly they

they were Men as like to know Good and Evil, as most Men were in their days, or that now survive them. And when I see but one Preacher or Writer, of their Piety and Learning, defend the Lawfulness or Innocency of Healthing, I will encrease my Wonder, but hardly abate my Prejudice, or forsake my Reason. I know it is very common and fashionable among the Clergy ; but whether ever they found comfort in it, or durst commend and approve of it, I leave to their consideration. Surely those Divines, that have studied the Word of God, that preached most zealously to the salvation of Souls ; that were nearest Heaven in a holy Life, and most above the Preferments, and Complaisance, as the way to them, were most to be attended to. It seems not to be once scrupled by very many, or they would not be so officious and forward. But to avoid the Censure of *Singularity*, and to shew that there is matter of Conscience in it, I will, in the next place, shew how the Case hath been stated and determined.

CHAP. II.

Shewing how the Question of drinking Healths hath been stated and resolved, with some Animadversions upon it.

§. 1. **T**He famous Philosopher and Divine, *Mr. Trider. Wendelinus*, *Philosophia moralis lib. 1. cap. 16.* propounds the Question thus :

Queritur an per sobrietatem liceat, in alterius salutem bibere? Whether it consist not with Sobriety, to drink the Health (or to the Health) of another?

After he hath shewed it was the ancient Custom of the *Greeks, Romans, Germans, and Muscovites*, he resolves the Question in the Affirmative, *but with a Limitation* : It is lawful to drink to the Health of another; *quatenus fieri id nullo sobrietas detrimento potest*, as far as it may be done without the harm or detriment of Sobriety ; for we may testify our Joy of anothers Health by this Sign, as well

well as by any other Sign. The sence of this Question, propounded in this form, is no more but this, That one may drink to anothers Health, and be sober. But as thus resolved, it gives no countenance to the common practice of Healthers. And tho it may consist with Sobriety, if it consist not with another Grace, or Vertue, or Duty, or with Prayer to God, which is implied in it, or it signifies nothing, it may be unlawful.

But saith he, *Quod si vero propinantis intentio sit*: But if it be the Intention of him that drinks, to overwhelm others, with Cups to the Health of others, and to thrust them down, and dethrone them from the state of a sound Mind; and the Intention of the Plodger be to fulfil the desire of him that drinks or begins to him, as it is in Germany and Muscovy, we embrace and hold the Negative, for this manifest reason, because we are all bound to study Sobriety. Luke 21.34. 1 Pet. 3.7. & 5.8. Cogitent hoc, saith he, *Aula & Aulici*, &c. Let Princes Courts, and Courtiers think of this, who so drink the Healths of others, that they hazard and impair their own. It

The Evil and Mischief

It may well be doubted, whether they who lead and follow in this Maze of Healthing, will thank this learned Man for determining in favour of them. Do they not venture, without asking Questions for Conscience-sake? and make a common Trespas and Path, where the Author of our Salvation hath raised a Wall, with a Caveat, *Take heed lest any of you be overcharged with Surfeiting and Drunkenness, &c.*? Here's small Thanks to be paid to *Wendeline* for his Resolution, except he had taken away the Restriction.

§. 2. Our acute Schoolman, and concise Casuist, Dr. *Ames*, is round and quick in dehorting from all the Rites and Sacraments of *Bacchus*: *Abstinendum est igitur, &c.* Therefore we must abstain, (even from this ground, if there were no other) from all those Rites by which Drunkenness is wont artificially to be promoted: Of which kind are *Adjurations* of others, by great Names, or the Names of such as are dear, to empty Cups; the sending about of Cups to be taken off by all alike; the Abuse of Lots, (as they use in some Places

i. e.
Healths,

Places by Dice put into a Jug or Cup, instead of a Rattle, or by a Mill affixed to a Jug or Pot) according to a fictitious Law (not written) and laying a necessity upon the Guests: And from all other the like Mysteries of Bacchus, and Mannuductions to Excess of Drinking. Case Consc. lib. 3. cap. 16.

§. 3. The deep-sighted, searching, and skilful Guide of Souls, in all the paths of a holy and righteous Conversation, Mr. R. B. in his voluminous Treasure of practical Doctrines, the *Christian Directory*, puts the Case, and resolves it thus :

‘ *Quest.* Is it not lawful to drink a Health sometimes, when it would be ill taken to refuse it, or to be uncovered while others drink it?

‘ *Answ.* Distinguish between drinking measurably, as you need it, and unmeasurably, when you need it not.
‘ 2. Between the foreseen Effects, and doing it ordinarily, or when it would do hurt, or extraordinarily, when it will more prevent hurt. And so I conclude ;

‘ 1. It is unlawful to drink more than is good for your Health, by
‘ the

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the provocation of other Men.

2. It is unlawful to do that which tempteth and encourageth others to drink too much. And so doth the Custom of pledging Healths, especially when it is taken for a Crime to deny it.

✠

3. The ordinary drinking and pledging of such Healths is unlawful, because it is the scandalous hardening of others in their Sin, unto their Ruine.

4. But if we fall among such *furious Beasts*, as would stab a Man, if he would not drink a Health, it is lawful to do it to save ones Life, as it is to give a Thief my Purse, because it is not a thing simply evil in it self, to *drink that Cup*, but by *Accident*, which a greater Accident may preponderate.

5. Therefore any other Accident, beside the losing of your Life, which will really preponderate the hurtful Accident, may make it lawful: As possibly in some Cafes and Companies, the Offence given by denying it, may be such as will do more hurt far than yielding would do; (as if a malignant Company would lay
ones

ones Loyalty to the King upon
'it.)

'6. Christian Prudence therefore
'(without carnal compliance) must
'be always the present Decider of
'the Case, by comparing the good
'and evil Effects.

'7. To be bare, when others lay
'the Honour of the King or Superi-
'ors upon it, is a Ceremony, that on
'the aforesaid reason may be com-
'plied with.

'8. When to avoid a greater Evil,
'we may *extraordinarily* be put to any
'such Ceremony, it is meet that we
'join such Words, (where we have
'liberty) as may prevent the Scan-
'dal, or hardning any Person in
'Sin.

'9. And it is our Duty to avoid
'the Company that will put us upon
'such Inconveniencies, as far as our
'Calling will allow. *Christ. Direct.*
'*Tom. 1. cap. 8. fol. 388.*

§. 4. Upon the Resolution of the
Case so stated, by this eminent Ser-
vant of Christ, I will be bold to make
some Observations.

I observe three Things in the Case.

1. Is it lawful sometimes to drink a Health? By this the common Practice is shut out of the question, as an unlawful Custom, as he plainly speaks.

2. When it will be ill taken to refuse, and then when a Man cannot without danger put it by; intimating, that a Man should do what he can to avoid it. And if a Man must do what he can to avoid it, it is clearly a thing unlawful to urge it, and worse to take the refusal ill. The Supposition in the Case is this; That a sober Man may fall into such Company, that are so unreasonable and uncivil, as to take it ill that any should refuse to do as they would have him.

3. The Ceremony of being uncovered when Healths are drunk, is another part of the Case, and intimates, That a sober Man may well scruple to conform so far.

4. If it be unlawful to drink more than will do a Man good, by the invitation or urgency of another; then it is manifestly unlawful to call upon, or urge a Man to drink; and he that urgeth another, is not a fit Judge of the Harm, but he that knows his own Necessity and Strength.

5. Drinking and pledging Healths, in a customary way, is to tempt and encourage to Excess, and so it's a sinful and scandalous thing, hardning of Men to their Ruine.

6. And here ariseth another Case: What if a Man fall among those furious Beasts, that will stab a Man if he will not drink a Health? what's to be done in such a case? It is not simply evil in it self to drink *this Cup*, saith Mr. B. but by Accident, which a greater Accident may preponderate. Where note, that such Persons that stand upon those Terms, have put off Civility and Manhood, and are to be avoided like furious Beasts. Yet here, I conceive, some Things are to be thought of in such a case.

(1.) A Man, in case of danger to his Life, may drink that *Cup*, which they that require it call a *Health*, tho not in the same Notion and Formality in which it was urged and imposed.

(2.) But what if the Cup be unlawful in it self? What if a Protestant fall into the Company of furious Papists? or if a sober Person fall into the Company of raging Hectors? And he be required to drink to the coming in of Popery, or to the Confusion and Damnation of all Whigs, or of such as are hated, by any other Name? what shall a Man do in such a Case? Or what if I be required to drink to the destruction of one, whom I am bound to love and honour? The Cup, with such an Inscription or Title, is flatly unlawful. Or what if I be required to drink to the Prosperity, Success, long Life of an Enemy to God, Religion, and my Country? Such Cups, under those Titles, are to be abhorred, as sinful. And many such have been drunk in our days, full of the Poyson of deadly Hatred. For ought I see, by these Resolutions of enquiring Men into the

the Rules of Practice, the most innocent is dangerous and scandalous.

Here's enough to direct sober Men,
that desire to walk by a Rule; yet
the Question is capable of Enlarge-
ment, and I shall present what I have
found out upon enquiry.

C H A P. III,

Some Things premised. In what Notion Healthing is taken. That Healthing is ancient, is no Plea for it. Liberty of drinking more ancient, A Sacrifice and Prayer, or honorary, memorative Sign, by Ambrose, Augustine, Rosinus, &c. Its Rise. Its Tradition to us.

§. 1. **A** Nd here I must premise :
 1. That it is suspicious, that the Ceremony of Healthing did spring from the same Original that other Ceremonies of drinking did, and to the same End of Intemperance, and fatal Corruption of true Friendship, and good Society. And if this were doom'd by common Consent to Oblivion, it would not be long before another should be brought into its place, as long as Men are prone to that Sin which is the disgrace of Mankind. But then, if there be any Reverence for our Maker, any Honour

nour to our excellent Nature, Men should stop every Door at which Sin enters, by the Devil's Instruction, in a disguise, to bind us, and then destroy us.

2. Rational Men should not require clearer or stronger Arguments against Healthing, than the Subject will afford. It is not to be doubted, but if Healthing were as expressly forbidden, as Murther or Fornication, but it would be a dark and controverted Text to some, which is as clear as the Sun to others, and it would be practised for all the Prohibition.

3. Tho all the Conversation of Christians should be Christian, according to the Laws of Christ, and of entire Charity and Benevolence, and therefore above that which is merely Civil; yet it is lawful to converse with Men in the generality of human Nature, upon good occasions, and for good ends. It is our duty to communicate the good Things which Divine Bounty hath bestowed upon us; and it is our duty, to express our mutual Esteem and Affections by Words or Deeds; and so it is lawful at our Tables, and other Meetings,

to drink ore to another, as it is to help or carve, or to invite them to a liberty to partake of what we have. And it may become us to remember our absent Friends, and that when we meet as Confederates in the same Covenant of Grace, in the same Religion, Name, Nature, and Cog-nation, &c.

4. The distaste is not only against this Ceremony, but any other, that doth tacitely or expressly lay any obligation upon any Man to drink for his carnal pleasure or harm.

5. Mutual, sober, communicative Drinking, is an expression of a Friendship and Confederacy; and therefore it is not unlawful for one to express that Friendship and Love by Words or Signs. I may wish him any Grace or Mercy from God. But when that which is intended, is the gratification of the Flesh, and the Health is but a pretence for it, it cannot be excused nor defended.

6. There is a great difference between drinking a Health, and remembering of a Friend in drinking, both in the intention of the thing, and common practice; but if the remem-

remembrance of the absent be any kind of engagement to drink unreasonably, or excessively, it is as bad as Healthing. But there is a great difference between them: The one is profitable, and the other not; the one is a Duty, the other not; for the one we have divine Precedents, for the other none. When we call to mind our absent Friends, we make them as personally present as we can; we include them in the same Affection with the present: We remember their condition and circumstances of Life, and so according to their condition we are affected, sometimes into Joy and Thanksgivings, sometimes into Pity and Commiseration, sometimes into Sorrow and Sympathy. It was the Sin of them that drank Wine in Bowls, that they forgot the Afflictions of *Joseph. Amos 1*. And it was an effectual way to forget him. Remembrance of the Absent may move us to weep and sigh, and to forbear our drinking, may afford matter of Discourse, and to lay aside our Cups: But in Healthing, what is there more than drinking our selves, and making others drink, and that

that to the present, as well or more than the absent.

§. 2. That which I am enquiring into, is drinking a Health or Healths, abstracted from the Formalities of being uncovered, or kneeling, or any other Accident or Effects, but in it self, as near as I can. It is the first Occasion and Spring of much Vanity, Sin, and Evil; it sendeth out both the sweet of such Kindness as it is, and the bitter of Unkindness; it is an implicit Prayer, if not express, and a Curse. It is to the Happiness and Unhappiness, good Success and bad, to a good Voyage, to a good Journey, to a next merry Meeting; and it is to all that is bad and fearful. The swaggering Protestant drinks it to the destruction of the Pope, and he is the never the further off for that; and the fiery Papist, he drinks the Confusion of Hereticks. It is a Dedication, and an Execration, and sometimes a Memorial.

And I think it is a Sacrifice, or some kind of Sacrament, or a Prayer.

§. 3 The most considerable Pre-
tence or Apology for it, is taken
from its Antiquity and Universality,
and will prove it as lawful, as the Ro-
mish Church to be true. May not as
much be said for the grossest of Vi-
ces? Sin was in the World a long
time before it; this came not in, but
till after the Devil grew genteel and
complemental. It was an ancient
Custom to drink in honour of great
Names, or to the Health of Friends;
but to engage and challenge by it, to
the infringement of Liberty and So-
briety, was unknown to the most sim-
ple Ages, that retained the Shape of
Humanity, and face of Vertue. This
Fashion was not come up in the days
of Homer, as the Learned Dr. Du-
port observes upon that Verse of
Homer;

Πὰρ δὲ δέπας ὄρωιο μέν' οἷε θυμὸς
ἀνέγχοι.

*At hand a Cup of Wine there stood,
To drink when he himself thought
good.*

Nondum

Nondum quippè inolaverat barbarus ille mos, provocando se mutuo majoribus poculis. That barbarous way of mutual provocation to quaff, was then a Stranger; every Man drunk what he pleased, and not at the beck and gust of other Men. He recites several Greek Authors for his Opinion, and among other Testimonies, a Laconick Apothegm out of *Phuarch*. The *Lacedemonians* heard, that some at their Feasting were compelled to drink, *Why not, saith he, to eat?* *Et certè, saith the Doctor, videtur esse par ratio, hoc est plane nulla:* As good reason surely for the one as the other, which is none at all. — *Gnomol. Homeris. Od. 8. p. 185.* But after that Corruption grew rank in the Soil of Prosperity, it became proverbial of quaffing and urging, *Græco more bibere, Græco more potare, interpretantur quidam, grandibus meraciq; poculis se invitare.* *Cicero in Verrem, Actio. 3. Est sermo inter eos, & invitatio, ut Græco more biberetur, hospes hortatur, poscitur majoribus poculis, celebratur omnium sermone lætitiæq; convivium.* *Cæl. Rhodigin. Antiq. Læctionum, l. 28. c. 6.*

And

And one of their Laws of drinking, became a Proverb, *Aus bibat, aut abeat*; It was the safer way to be gone, than stay; for the reason which Cicero gives in the 3th of his *Tusculan. Q. Ne sobrius in Violentiam Violentorum incidat*: lest the Wine-drinkers fall upon him with Violence.

This was a more gentle and civil Law than that, If he will not drink, pour it upon his Head; which was done to *Empedocles*, and which he took at a Feast, in such Indignation, that the day following he call'd a Council, and the maker of the Feast, and the *Sympasiarch*, or the Governour of it, were both condemned. *Vid. Adag.*

Erasmi, Chiliad. 1. Cent. 2. Prov. 47. Diogen. Laertius in vit. Empedoc. l. 8.

But our Germans, saith *Erasmus*, are more barbarous than the *Scythians*: Drink, say they, or I will break your Head with this Jug, as big as it is. The *Scythians*, both Men and Women, were wont to pour out Wine upon their Cloaths, accounting it a pleasant and happy Life. *Quid ais? & agnoscis hoc in nostris Moribus?* saith *Lipsius*. Our *Bibbers*

in our Country, will pour Wine into the Bosom of them that refuse to drink, and when they greedily drink, drop it upon their own. *Lips. Ep. Miscellan. Ep. 7. La.*

§. 4. The Ancient Romans used freedom in their drinking, without Arts of alluring. *Aulus Gellius* reports of *Romulus*, the first King of the Romans, being invited to a Supper, drank but sparingly, because he had Business to do the next day; they said to him, *Romulus*, If all Men should do as you do, Wine would be cheap: He answered, Yea, but, it would be dearer, if every Man may drink as much as he please, for I have drunk as much as I had a mind to. *A. Gell. Noct. Artic. 1. 11. c. 14.* The Persians also were very abstemious, sparing, and laborious in the first Ages; but in process of time, being infected with the Median and Lybian Luxury, their Lusts grew corpulent and bulky, and became to be *merobibae*, & *malekobibae*; and they were wont to compel to drinking at their Feasts, which made *Ahasuerus* to reform that evil Custom, and constrain no Man, but indulge every Man to drink as little

little as he would. *Bressen. de Regio Persarum Principatu, l. 2. p. 285.*

§. 5. So it was of old, but you know how it is now. I have thought it to be some kind of Pagan Sacrifice, and to imply a Prayer, which are the Notions I shall stick to, and produce considerable Proof of it. It is also an Honorative and Memorative Rite and Ceremony.

§. 6. And so it was taken to be by ancient Fathers, who preached and wrote against it, as a Sin of their times, and an Obligation to Drunkenness: Wherefore should I speak of your earnest Entreaties, and Obtestations? Wherefore should I remember your Sacraments? *Quid memorem Sacramenta?* your Sacraments, Oaths or Mysteries? *Bibamus, inquam, pro Salute Imperatorum:* Let us drink for the Health of the Emperors, and he who refuseth, *rem erit in Devotionem*, he is faulty in his Devotion, Loyalty, or Love to the Emperor. — *O pia Devotionis Obsequium!* O the supple flattering observance of pious Devotion! — Let us drink, say they

they, for the Health of our Armies, for the Strength and Valour of our Companions, for the Health of our Sons. — And they do think that these their Prayers and Vows do reach, or come up even to God, even as they who bring their Cups to the Sepulchres of the Martyrs, and there drink, in *Vesperam*, until the Evening, and believe, that otherwise they cannot be heard. *O Scultus Hominum, qui Ebrietatem Sacrificium putant!* &c. O the Folly of Men who think Drunkenness to be a Sacrifice! Who think them to be appeased with Drunkenness, who taught us to bear Sufferings with Fasting. *Quot de Intemperantia convulsi novimus ad Tormenta venisse?* How many intemperate Men have we ever known to be Martyrs? — It is plain that St. Ambrose took this Healthing to be Vows, Prayers, Sacrifice. *Libr. de Heliis & Jejunio, c. 17.*

§. 7. St. *Augustin*, in his 64 *Epist.* to Bishop *Aurelius*, falls sharply upon Drunkenness, and especially at the Sepulchres of the Martyrs, which because the carnal and ignorant Vulgar

gar are wont to believe to be not only the Honours of the Martyrs, but the Comforts of the dead. It seems to me that that Turpitude be easier dissuaded from, if it be forbidden out of the Scripture, and if Oblations and Sacrifices for the Dead, which we may truly believe to help little, upon these Commemorations be not so sumptuous, &c.

Rosinus confirms the Observation of drinking in honour of Persons, and sacrificing: *Solemnes hoc erat, ut Divi alicui libarent*; and threw upon the Table or Floor some of their Wine, *utq; in Domina aut Amica Honorem Cyathum ebiberent, eamq; palam nominarent*; and then drank in honour of their Lady, Mistress, or Miss, and named her openly. *Antiquitat. Romanarum* l. 5. c. 30.

§. 8. We may learn out of Heathen Authors, that to Health is as much as to sacrifice and pray. 'Some, saith *Alexander ab Alexandro*, do say, that *Græci*, more libere, to drink after the manner of the *Græcks*, is as often as they name or call their Gods or Friends among their Cups,

E every

every one by his Name, so often to
 drink largely and take off their
 Wits; and when Magistrates were
 chosen, or Honours conferred, they
 carried about Wine in Goblets, and
 pointed them out by Name, to
 whom they should give the Cup,
 and then first they were wont to call
 their Gods, and afterwards their
 Friends, and so often to drink deep,
Or done & Dile pravi, and to beg
 good things of their Gods. It was
 the Custom of the *Thracians*, *hunc*
Epulas Or Potale primon libans Dile
Dapis, *Or bon precor caritatis*
 they first offered Dainties to their
 Gods, and then pray'd for their
 Guests, and according to their Pray-
 ers, to eat their Dainties with Mo-
 desty, *humiliter*, no otherwise than
 if it had been at a sacred Banquet.
 Let them among us take notice of
 this, who sit down, and rise from
 their Tables, and never pray for
 God's Blessing, nor return God
 Thanks: And let them also learn
 from the *Thracians*, that pray before
 Meat, to eat and drink according to
 their Prayer, as at a holy Feast.

The Greeks and Romans in their families eating together, pieces of the Meat and some Wine being thrown into the Fire, they gave Divine Offerings to their Gods, and the first Fruits of their Suppers to their familiar Spirit, or Household-Gods, to whom the Salt and Bread, and Cheese fell for their Meats. The first Cup was mingled to Jupiter Olympian, the second to their Heroes, the third to Jupiter the Saviour. And when pure, or Wine unmixed was given, it was observed that they should call to *Jovis Jovisum*, Jupiter that giveth Health, *Ne remittentur faceres*, lest the Wine should make them drunk; but when it was mixed with Water, *Jovem appellare Servatorem*, to call to Jupiter the Saviour. *Alex. ab Alex. Genialium Dierum, l. 5.*

The third Cup was by the Ancients accounted solemn and mystical, and it became a Custom to sacrifice, to refer to Saturn, the third to Jupiter Soter, or Dr. Dacier, *Genialium Dierum*, p. 198. Vol. 6. *Colium Rhodiginum*, l. 28. c. 6. *de tertio Poculo Jovi Soteri*, p. 1068.

Paulus in Persa, & in Scythia de-
scribes the manner of feasting. *Fen-*
bus calls thus: *nonne hic* *nonne*

Hoc age, accumba, hunc Diem
suavem. *nonne hic* *nonne*

Menum natalem agimus, amicum.

nonne hic *nonne*

Mind your Business, sit down, let

us keep this sweet and pleasant

Day, this is my Birth-day. *Age*

Puer, Come Boy, do thy Business,

summo septenis Cyathis committe

hos Ludos: Begin these Spots, or

Merriments, with seven Cups, be-

ginning with him that sits upper-

most: Be nimble, and make haste.

Pegnum, Thou dost not give me

my Cups fast enough: Prethee

give em me.

Bene mihi, bene vobis, bene Amica

mea

All Happiness, to me this is, a

Heath to you is this.

A happy Life to me, to you, and

to my Friend and Miss.

Celins Rhodiginus hath collected, That it was the Custom of the *Greeks*, after Supper to drink *Poculum boni Demonis*, the Cup of the good Demon, which *Eustachius* upon *Homer* thought to be Fortune. And what was this Cup, but a Libation or Sacrifice to Fortune? And the Cups bore the Names of their Gods, because they were dedicated to them. The first Cup was to *Jupiter Olympius*, (as you heard before) the next was the Cup of the Hero's of the Earth, the third was of *Jupiter* the Saviour.

But why was it called the Cup of *Jupiter* the Saviour? because that manner of drinking was kept within the bounds of Sobriety; he that went beyond that, was noted to be intemperate. The same Cup was called *τρίλειον*, from the Perfection of the number Three, which contains the Beginning, Middle, and End. It is found in Books, saith the same laborious Collector, that the chief Cup in Feasts offered *Προσφασione τῷ Δαίμονι καλῷ*. This is the Cup of the good Demon, which many thought to be *Bacchus*, *Letitia Dator*,

the Giver of Mirth. The last was *Jovis*, the Cup of *Jupiter Liberator*, the Deliverer. We have found in *Thesaurus Galli Pollucis*, the last Cup was called *iacchi*, or *iacchi*; for rising from Supper, they were wont to drink or sacrifice to *Mercurius*, the President of Sleep, as *Aschanus* writes, the last was the Cup of *Jupiter* the perfect. *Antiq. Lest.* p. 1008.

How like to these Paganish Dedications, are the Forms and Inscriptions, or Dedications of Health? Do they not call the Cups by the Names of the Persons whose Health they drink, viz. This is your Health, such a Health, have you had this Health? and when at a loss, they ask, Whose Health is this? How like is this form of Speech to the old one, *Bibamus pro Salute Imperatoris*, let us drink for the Health of the Emperor.

§. 9. That Healthing implies Sacrifice and Prayer, may be proved by plainer Evidence yet, in the Sacrifice and Festival observed in Memory of *Anna Perenna*, or to vary a little

little after the Popish Dialect, the Feast of St. *Ann Perenna*.

In the Month of *March*, some say on the Ides, or 15th day of that Month, was the Feast of *Anna*, Sister of *Dido*, as some say, prefer'd into the place of a Goddess. *Eodem Men-*

se & publice & privato, ad Annam Perennem Sacrificatum itur, ut annare & perennare commode liceat, fith Macrobius Saturnal. l. 1. c. 12. Quo commodius annare, & perennare liceret.

fith *Alexand. ab Alexandro, l. 3. c. 18. Annare dicimus, Annum agere,*

to live a Year, *quemadmodum perennare Annos peragere, to live out, or*

complete many Years. *Annam perficere, & quasi perpetuum agere, to live*

perpetually, as *Paros*, in *Cornucopia* in *Martial. Epist. fol. 143. Col. 2. Sunt*

qui Lunam putant, quia Anna vocaretur, quod Annus ex Mensibus fiat. Lil.

Gyraldus Syntagm. Histor. Deorum Syntagm. 1. p. 57.

On the Ides of *March* there was a Feast to *Anna Perena*, in quo largiori-

bus *Poculis* indulgebatur, & pro Cyathorum numero *Annos* mutuo precabantur;

in which they gave themselves to drink larger Cups than ordinary;

and according to the number of the
Cups, they pray'd for so many Years
to live for one another. *Rosin. Anti-*
quitar. Roman. li. 4. Calendario Ro-
mano; which Feast is described by
Ovid. Fastor. Libr. 3.

Sole tamen, Vinog; calent, Annosq;
precantur;

Quot sumunt Cyathos, ad numerumq;
bibunt.

Invenies illic qui Nestoris cibare
Annos.

Well warm'd with Sun and Wine,
for Years they wish,

For every Year they wish, they
take a Dish,

(They drink and pray) and to a
number drink :

Some to the Years of *Nestor* e're
they shrink.

To conclude this Evidence, that
Healthing doth intimate a Sacrifice
or Prayer, may appear from that
horrid, and worse than barbarous,
that cruel and devilish Sin of impre-
cating Evil to Enemies in their Mad-
ness of drinking, when they wish, till
they

they curse even to Hell; therefore when they are pleased, then it is your Health, the best Prayer they can make. This is a Jewish Custom at their Weddings, when they drink and pledg, they say, *Le chasim tobh, Sir tibi saluti*; Be it to your Health, or your Health. But if they are displeased and disaffected towards any, as they are towards Christians, then קללה a Curse, which Letters cabalistically resolved, do amount to 165, and in one Word they imprecate 165 Curses to him. *Buxtorf. Synag. Judaic. c. 28. de Nupt.* What are they that curse and damn in their Cups, Jews or Christians? I wish they would, when they are sober, think of these Things.

§. 10. Here's Evidence full enough for the Notion in which I take this Healthing; but whence doth it arise? who is the Inventor of it? Here's an Enquiry for a *Polydore Virgil*, or some such Man as he, or *Hieronymus Mercurialis*. I must go no further than my own dim and short Candle will help me. The Heathens might imitate the Jews, and use that
as

as a divine, which was a corrupted Sacrifice. So the Learned *Galeo* conceived, in his Annotations upon *Jer. 7. 18.* The Peace-Offerings and Drink-Offerings of the Jews were by God's Appointment, and were *Sacrificia salutaria, votiva, & eucharistica*, called by the Seventy, *Εὐχαριστια*. Dr. *Quiramus de Sacrificiis*, c. 13. and others. What the Devil borrows from God pure and uncorrupt, he leaveneth with his Malice, to corrupt God's People, and all that are deceived by him. God's People paid dear for what they borrowed from Heathen Idolaters, or took up in imitation of them.

That Text in *Isa. 65. 12, 13.* is interpreted by sundry learned Men to countenance what I am upon: *But ye are they which forsake the Lord, and forget my holy Mountain; that prepare a Table for that Troop, and that furnish a Drink-Offering unto that Number.* Here is their Sin; their Loss and Misery by it is set down by the Prophet. The Sin was forsaking the Lord, forgetting God's holy Mountain, not regarding his Worship in Jerusalem, or Mount Zion; and preparing

and these Deities and Idols were the Sun and Moon, under several Names, as *Macrobius* informs, *Saturnal.* l. 1. c. 12. So also *Alexander ab Alexandro*, lib. 3. *Rosin. Antig. Rom.* lib. 2. cap. 9. & *Lili Gyraldi Synagoga* 9.

The Host of Heaven were in number many, and sacrificing to them, they sacrificed to a Number; perhaps, saith *Sanctius*, alluding to the Custom of the Heathen, *qui tot Gyathos libabant*, who sacrificed so many Cups, as there were Letters in his Name for whom they prayed. Hence let our Merchants, Persons of great Ingenuity, Industry, and Acquaintance in the World, remember that they are Christians, and to send out their Ships with Faith, and Prayer, and wait for their return by Prayer still, by Patience and Submission to the Will of God; and give over drinking Healths for a good Voyage, a good Return and Success, that they may not attribute their good or bad Success to *Mercury*, or to a good and bad Fortune, but to the Goodness of God, and his trying Providences. Did but their Ships run as many Hazards at Sea, as their Souls and Bodies

dies do by Land, by drinking, their Lives would be more careful than they be, and would, if ever, learn to pray by Land. I doubt not but there are as many good Men of them, as of any Profession, that spill not their Wine upon the Ground in Libations, as the Heathen did, nor make a Body, sanctified to the Lord, as loathsome as a Swilling-Tub, but send forth their Stocks with the Sacrifice of Prayer, and receive them with another of Thanksgiving. So there are too many that trade in Sin, and I beg their candid acceptance of this Digression, upon occasion of this particular Notice that is given of the Pagan Merchants Superstition. *you shall find in the* S. 11. The first coming in of this Healing to the Britons, they have cause to remember with Sorrow; it was with wishing well, but doing ill, (at least cannot trace it higher.) The Story is to be found in *Florus's Chronicle*, and *Hollingshead*, but I shall take it out of *Rich. Verstegen's* Restoration of decay'd Intelligence, i. e. p. 127. As this Lady *Romana* was very beautiful, so was she of a very comely

King *Vortiger* might be as unacquainted with the Complement, as he was with the *Saxon* Language; for the *Britains* used all freedom in their drinking, without any Compulsion or Obligation, as is remembered in that old Distick.

Ecce Britannum mos est laudabilis
iste habundantius hunc dicitur

Ut bibas Libenter, Potula quaeque suo;

Behold, the *Britain's* way praise-worthy is,

That every Man may drink what's Pleasure is.

What Devourers of Ale the *Saxons* were, may be seen in *Johnnes Boetius's* Book, called, *Metes, Dices, & Rino* *amman* *Gratiam*, L. 3. c. 13. They would set a Pail before them full of Ale, and drink out of it in a Dish, it is incredible how much they would drink, no Sow, nor Bull could swallow down so much. He that drank down the rest, had a Garland of Flowers, or Roses, given him as a Reward, and carried away the Glory. And from them did proceed,
faith

The Histori-
cal
Proof.

saith he, that damnable Custom of drinking the strongest Wines through all Germany, with unspeakable Mischief. — He is taken for an Enemy that will not pledg the Oaps that are held out to him. So he. And to conclude, Mr. *Cambden* records it, That the English, who of all the Northern Nations, were least given to drink, and commended for their Sobriety, learnt in the Low-Country Wars to drown themselves in excessive drinking, and by drinking to the Health of others, to waste their own. *Annot. Eliz. Anno* 1561. p. 318.

S. 12. Because I would not be singular, but back what I have a good while ago laid up, as the Signification of Healthing, I will produce some very worthy Divines speaking the same thing.

Reverend Mr. *Durham*, in his Exposition of the seventh Commandment, gives his Judgment thus. If we look narrowly into the thing it self (altho Custom, when it grows inveterate, weakeneth us in the up-taking of things, yet) it will probably

‘ bably be found to have risen from
 ‘ Heathenish Idolaters, who used *Libamen Jovi, Baccho, &c.* And if it
 ‘ be supposed to help the Health of
 ‘ others, that cannot be expected
 ‘ from God, who hath given no such
 ‘ Promise, it must therefore be from
 ‘ the Devil; it was called by the
 ‘ Heathen, *Phiala Jovis*, drinking of
 ‘ Health, being amongst them, a
 ‘ piece of Drink-offering, or Sacri-
 ‘ fice to their Idols, in the behalf of
 ‘ those they mentioned in their drink-
 ‘ ing, or whose Healths they drank;
 ‘ and it is certain there is no *Vestigia*
 ‘ of it in Christianity; nor any rea-
 ‘ son for it; and Experience cleareth
 ‘ that many are grown superstitious
 ‘ in the use of it, as if the refusing
 ‘ such a thing were a Prejudice or
 ‘ Indignity to the Persons mentioned;
 ‘ and that the Devil hath made use
 ‘ of it, as a Rower, to convey in much
 ‘ Drunkenness into the World. We
 ‘ think absolutely safest to forbear it;
 ‘ and we are sure there is no haz-
 ‘ zard: So he, p. 391.

See also the Saying of Reverend
 Mr. *Sam. Ward*, above quoted.

CHAP. IV.

*Arguments against Heathings, and
Dissuasives from it, general and
particular, as it implies Sacrifice
and Prayer.*

§. 1. **I** Do presume, this Ceremony
of Heathings had no better
Inventer, than the first Deceiver, and
Inventer of Sin, and his teachable and
forward Disciples joyning with him:
He that order'd the Scene, made this
Prologue to it, for them that are so
apt to learn and act. And it is most
likely to deceive, and take, because
it hath the face of Friendship, and
the good looks of Love and Kind-
ness; and he that dissents from it,
looks like some odd peevish Humo-
rist, an unhewn piece of Moroseness,
that will not fall in, and close in the
square of Society, and therefore is
fitter to live by himself, and to keep
home, than to come abroad. And
if the Dissent breed an Argument,
the Consenters clearly carry it by
the

the Poll; and they that oppose it are judged to wrangle against Points of Honour, Civility, Breeding, good Manners, good Nature, yea Innocency, and the received Custom of all Sorts and Qualities of well-tempered Men, Men of great Vertue and Accomplishments. How ridiculous doth that odd Man look, that makes not one among them? as ridiculous as if he wore a high-crown'd Hat, linn'd and fac'd with Scruples, a deep Ruff, and a Fur-gown; as made up of Scruples, Formality and Seriousness. This Ceremony is so innocent, that what can be said against it? I say, if no more but this, it would raise Presumption into a rational Confidence, that it is not good, because so many, that I will not describe, are so forward, so constant, so open at it, so urgent, and so quarrellous about it; and because others are so ready at heart, so apt to imitate, so conceited and apish at it: Whereas, if it were but so innocent and virtuous, as some paint it out to be, Men would be more averse from it, not so publick in it, and soon grow weary of it.

There are many Divine Rules given

given us by our heavenly Master, that are quite out of use in Society, and common Converse; and we know that Men are slow to learn, and very bashful openly to profess and shew what is truly good and pious. Healthing implies praying; if Men were called upon to pray without drinking, how mute would Healthers be? But now how forward to begin, how earnest to exhort and press others to it? The reason of this is so plain, it need not be produced. And whether it should be followed, because vertuous Persons sometimes, and in some cases use it; or laid aside because bad Men make an ill use of it, may deserve a Resolution, since it is none of the Vertues of vertuous Men, who do rather submit in Complement, than commend, or approve of it.

S. 2. My business is to speak of Healths; I have but little to say of the Imprecations and Execrations, so much in fashion among evil Men. Their Healths, falsely so called, are a Test, or a Drink-order, significant of a Faction, and rampant inhumanity. The very sound of them strikes Horror through the Ear into every Heart

Heart that is not cased, or rough-
cast with a Coat of Flint: I will not
record them, but heartily wish their
Consciences (so much as is left) would
recollect them, and spread
them before their Faces, that they
may be ashamed, and repent of them,
before the Pangs and Horrors of
Death do apprehend them. Could
Balaam turn his Tongue to these, if it
had not been tied up and restrained
from cursing *Israel*? How gracious
had such Men as these been with
Barak? If these Champions had been
baptized into *Dagon* and *Asherah*,
it would have better become them
to curse in their Drink, as *Goliath*
did *David* by his Gods. The Jews
curse Christians, and the Pope doth
curse Hereticks. But what are they
that drink, and curse and damn their
own Country-men, Fellow-Subjects
and Fellow-Souldiers, listed under the
same Banner, in the same Protestant
Church? The Jews hold it lawful
for them to be so drunk at the Feast
of *Purim*, till they cannot distinguish
between blessed *Mordecai* and cursed
Haman: The one they bless, the
other they curse, as the Enemy of
their

Buxtorf,
Synag.
c. 24.

their Nation. But do our Damners never mistake *Himans* and *Moral* can's? curse them who deserve to be blessed? If this come in their sight, I do earnestly entreat them to look to that Laver in which they were baptized, and remember that they be sure to renounce none but them, who were renounced in their Names; to read and believe their Creed, the coming of Christ to Judgment, the Resurrection of the Dead, and eternal Life; to read and study, who are blessed in our Saviour's Sermon; to remember the first and great Commandment, and the second which is like to it. All these written upon their Hearts, will be a greater Glory to them, than all the Epitaphs upon the Tombs of their Ancestors. And lastly, If they would believe their own Senses, that Men are mortal, and that they are Men, and then measure the Correspondency between their Lives and their Belief, their Morals and God's Commandments, their Practices and due Preparations for Death; that by doing thus, they may turn their Tongues to Prayer and Blessing. Of whom have they learnt

learnt to drink and curse? If they think there is no better Life to come, why do they not make more, and better use of this? why do they not labour to lengthen this? If there be a Damnation in Hell to come, why do not they turn out of the common Road to it? If there be none, why are they so sinful as to hate their Enemies? and how come they to be so moderate towards those they hate, as to wish them no worse than nothing, or that Evil which they do not believe? If you hate them with that mortal hatred, that you would drink and curse them into Hell, as fast as you pour down Cups, why will you, by drinking and cursing, throw your selves in after them, into the bottomless Pit? Do you think they will not be as hateful to you there as here, if you and they should be so miserable as to meet there? But by your Drink and Cursing, you cannot confound nor renounce, nor damn them thither, but you damn your selves meritoriously, and as effectually as you can. O turn! why will you dye?

But to be short with you; there is no doubt, but all such Healthing as imports, or is attended with marks of Faction, Hatred, Wrath, Bitterness, with Execration or Damnation, is as bad as Hatred was in Cain, or Murder, or any of those Sins which are evil in themselves, and damnable in their Merit. Yea more, you that have the Obligations upon you to be Christians, sin in these things worse than Heathens; yea, they are worse in you, than in that Devil, who sets up School to perfect Men in these Works of Darkness. For you sin against solemn Vows, against endearing Obligations, against Means and Methods of Grace, and many other Circumstances of Aggravation. Such kind of Healthing as this, is down-right Sin, and so much the greater, as it is sometimes in your Sport and Frolics, and not always in your Excess and Madness. And your *Huzzas*, Songs, Musick, Drums and Trumpets, are to still the Cries and Tremblings of Conscience, and your Flesh and Joynts, or to keep down your Hair from standing on end with Horror;

as the drumming about the Idol *Moloch*, did drown the Cries of poor Infants that fried in the brazen Arms of that Idol. If you spice your Healths with any gratings of Impiety, Blasphemy, Malice, Luxury, or any other Sin, they are materially and formally Sins, as any that are committed by the Sons of Men, and must be repented of, or else you would with your selves out of Hell again, upon condition you might lick the Sores of a poor *Lazarus*, and fare as ill as he did at the rich Man's Doors. O therefore cease to do evil, and learn to do well; and put away this Evil far from you, or certainly God will put you far from him! Whether you will or no, die you must, and perhaps by Drunken Clubs, one at anothers Heels, one this Week, and another the next, and so on, till all are gone, as some have done. There are some Sins, which are *Pecata tacenda*, and so there are *Poenae tacenda*, Healths not to be named, and they that drank were carried away as with a Tempest, where they drank no more.

§. 3. Having rid my Hands of those grossely depraved Cups; I will take in hand those that have a fairer outside: and with Reflection upon what hath been observed of the Customs of the Heathens, I frame my first Argument and Dissuative from thence.

Christians ought not to drink, and converse by drinking, after the manner of the Heathen. Their inscribing and entitling, or dedicating of their Cups was not a natural Action, for the Service of Nature; not a Dictate of natural Light and Reason, but idolatrous and superstitious, and a pleasure to the Flesh. Whatsoever they do, as purely natural and moral, may be done by us: but their Sacrificing, and Dedications of Cups were none of those things. And even those Actions which are as natural as eating and drinking, by Christians must be regulated by the Word of God. Grace must be the Principle, God's Law the Rule, God's Glory the Intention, or the end of it, according to that of the Apostle, *Whether you eat or drink, or whatever else you do, do all*

all to the Glory of God. 1 Cor. 10. 31. No Man liveth to himself, nor dieth to himself: Rom. 14. 7. therefore no Man should do any of the Actions of Life, to please himself, or to himself, as his End. Whether Health- ing, considered in its proper Notion, can be to the Glory of God, is put off till afterwards.

That Christians are to live singularly by their own peculiar Laws, is plain from the Apostles Doctrine, and not to do after the manner of the Heathen, under that very Consideration of their being Heathens. *Walk not as other Gentiles walk, in the Vanity of their Mind: Ephes. 4. 17. Not in the Lust of Concupiscence, as the Gentiles that know not God: 1 Thess. 4. 5. The Vanity of Mind, and Lust of Concupiscence are Sins in all Men, but the Exhortation is enforced from the Persons, as the Gentils do, and one reason serves for all: We have not so learned Christ: Ephes. 4. 20. And because of our Calling: 1 Thess. 4. 7. And these Reasons bind us, that live remote from, and unmixed with Gentiles; and therefore cannot be a Scandal to them, And the Opposi-
on*

on is carried on in other places : Ye cannot be partakers of the Table of the Lord, and Table of Devils ; ye cannot drink the Cup of the Lord, and the Cup of Devils : which may be extended beyond a local Communication with them, to an imitation of them at the farthest distance from them : 1 Cor. 10. 21. The famous Mr. Mead saith, ' That *Stephanus* in his *Thesaurus* found ' some, who thought the *ποτήριον δαιμονίων*, in the Text did allude to ' that Cup *ἀγαθὸν δαίμονος*, used ' among the Gentiles ; and further ' saith, This was the Tenet of the ' Gentiles, that the Sovereign and ' Celestial Gods were to be worship- ' ped only *purâ mente*, and with Hymns ' and Praises, and that Sacrifices were ' only for *Dæmon* ; out of *Porphyry*, ' *Trismegist*. *Apuleius de Dæmonio Socra- ' tis*. He therefore that had given him- ' self to the Lord, the only Potentate, ' to the one and only Mediator Jesus ' Christ, must have no Communion, no ' part in the Service of the many Medi- ' ators, Lords, or Dæmon-Gods of the ' Nations. So far that excellent Man, ' in his Apostacy of the latter times, ' c. 6. See also, if you please *Constant. ' Lexicon*.

Lexicon. Verb. Ἀγορεύειν Q. The Ancients, when the Tables were removed and taken away, did drink the Cup of the good *Genius*, like our Grace Cup, by which some understand *Mercury*, or *Jupiter Soter*, as was observed above. To us there is but one God, the giver of Health, and all other Mercies; and one Mediator Jesus Christ, through whom we ask and obtain. Now except we have some Intimation, that we may offer a Cup, a Health to God for any Person, through the Mediation of Christ, it is the safest way to forbear. This way of arguing is not new, nor only an Apostolical Preciseness, but used by others. There is in the Works of St. *August.* a Tract *de Rectitudine*, of the Rectitude of Catholick Conversation, where the Author runs over abundance of Heathen Practices, which Christians must abstain from, and this is one, *Nullus in Convivio cogat alium plus bibere quam oportet*: let no Man make another drink more than he ought (and Healthing is a kind of Constraint, as will appear by and by.) And St. *Augustine* did adjure his
his

his Auditors by the dreadful Day of Judgment, that they abandon from their Feasts, that filthy Custom of drinking without measure, as the Poison of the Devil, and Observations of Pagans. *Serm. de Temp. 292. & eadem Dominica, S. Serm. 2.* Deny to our ignorant, unreformed, nominal Christians, any Priviledge of Christians, how will they fly upon you? what, am I a Pagan? what, am I a Heathen? And is there no force in an Argument drawn from our Distinction from Pagans, both in the Reason of the Learned, and common Sense of the Vulgar, beside the Divinity of the Apostle? How frantick would a Feast of *Anna Perenna*, Healthing, and praying for many Years, be to a sober Christian? And what is healthing Health after Health in too common Meetings? Was it foolishly done of Heathens? and how wisely is it done of us? *180*

S. 4. Christians should eat and drink, and converse as becometh Christians, but such are we, (it is our greatest Glory and Prerogative): This Argument is an Appendix

dix to the former. As we may with admiration and praise, say, as our Saviour said upon another occasion, *We have Bread to eat, which the World knows not of*: So we ought to use such a way of eating and drinking together, at our ordinary Tables, and common Vilitis, as becomes those that have a Table by our selves, always in the sight of our Heavenly Father, and King of Kings. Our ordinary Meat and Drink do feed and refresh those Bodies that are joined to the Lord, and to rise again in Glory: And therefore as we live for a peculiar Service proper to Saints and Christians, and die to rise to a superlative proper Glory; so certainly we should eat and drink in such a manner, not as those Dogs do, that shall not eat of the Childrens Bread. And as we should be careful to wash the Heart from all defilement, that that which cometh out of us may not defile us, or others; so what we eat and drink should be in a sanctified manner, to a holy use. If this Divinity be too strict, all I will say is, the Glory of that Distinction which Grace makes between us and Heathens

thens and Infidels, is too great for us. Kings Children do not find fault with the restraint, that they may not live like Beggars or common People. St. Luke, in the holy Story of the Infancy of the Church, informs us, that the Believers did eat, (which contains their drinking also) *with gladness and singleness of Heart.* Acts 2. 48. And when in the rich City of Corinth, their Love-Feasts were polluted to Drunkenness, the Apostle reproves, and reforms that prophane Abuse of their Feasts, and God visited them with Sickneses and Death for it, 1 Cor. 11. If any think they are tied too hard, seeing they enjoy Estates and Plenty, and are Gentlemen, except they may drink according to their quality and plenty; the *Corinthians* might plead the same, for some of them were wealthy. The more bountiful God is to us, the more careful should we be not to offend him. We should eat and drink as holily, as if we were to vindicate our selves from the Slanders of Heathens, because we are to give an account to God, and do eat in his sight, when far enough from the censorious

Eyes

Eyes of Infidels. *Tertullian*, in his Apology relates the Christian Custom. *Non prius discumbitur, quam oratio ad Deum præsusetur; editur quantum esurientes capiunt, bibitur quantum pudicis est utile; ita saturantur, ut qui meminerint, etiam per noctem adorandum Deum sibi esse.* They sat not down before Prayer to God was first tasted; so much is eaten, as satisfied the hungry; so much is drunk, as is good for chaste Persons: They are so filled, as those that remember they must worship God in the Night. *Adversus Gentes*, c. 39. Such was their Feasting. The Heathens defam'd their private Suppers, as infamous and profuse; and the same *Tertullian* replies, as *Diogenes* said of the *Megarenses*: *Megarenses obsonant, quasi crastinâ die morituri;* that they did eat, as if they were to die next day. And *Minutius Felix* vindicates the Christians from such Aspersions. *Convivia non tantum pudica colimus, sed & sobria; nec enim indulgemus epulis, ut convivium mero ducimus, sed gravitate hilaritatem temperamus.* We do not lengthen our Feasts with Wine, but temper our Mirth with gravity.

G

These

These Primitive Fathers and Christians took it for a Scandal and Dishonour to be intemperate.

And *Clemens Alexandrinus* gives us an account of their Way, and saith,
 "Let us exhort one another with a
 "twofold Invitation out of the Law,
 "Thou shalt love the Lord thy God,
 "and then thy Neighbour. — Let
 "the second be with an honest Con-
 "versation. — As before we eat, it
 "is fit we praise the Lord, the Maker
 "of all things; so when we drink,
 "it becomes us to sing unto him
Psalm. l. i. c. 4.

S. 9. Arg. 3. The Occasions of Sin, and innumerable evil Effects and Consequences, are carefully and conscientiously to be avoided: but Healthing is the apparent and known Occasion of many Sins and Miseries. I must prove every Branch of this Argument, because I bring my Argument and Impeachments against this Usage before Parties and Judges, that are corrupted, and bribed, and pre-engaged.

1. That

1. That Occasions of Sin have some kind of Causality, as the Object and Matter, is plain enough, but grant a difference between them: Yet as they are Occasions, they are carefully to be shunn'd, or else we fall upon wilful Sins, by a wilful taking the occasions of them. They that wait for Occasions and Opportunities, do stay no longer out of the Snare, than the snare is making for them, and lie in wait for their own destruction. But if Men have any fear of Death and Judgment, or any common aversion from Sin, they must not go in at the door of Occasion, which the Devil and his Porters hold open to them. Solomon doth advise and charge us, that we should not *look upon the Wine when it is red, and greenly its colour in the Cup, when it over-
with it self aright*: For the Colour will inflame the Appetite, when it is look'd upon in earnest; and then when the inflamed Appetite must be fed, Sin preys upon the ensnared Sinner; when it smiles in the Glass, it bites and stings like a Serpent in its Effects. *Prov. 23. 31, 32.* It is not required that we must drink

blindfold, we may see what we drink; but if the sparkling of the Wine makes us dote upon it, and excessively covet it, then we are poysoned by it, and it goes down smoothly, but bites like a Serpent, and stings like an Adder. The Mischiefs of it are very sensible and great, yea, deadly. The Wine that was red, was turn'd into an Adder or a Serpent; and a Man should forbear fondly to look on the briskness of his Wine, as it is a Temptation, as he would refuse to drink off that Cup that had a living Serpent in it. The wise Man doth dehort us from Occasions and Temptations, because of the deadly Effects thereof. If any despise Solomon in this, they despise both him that was the greatest and wisest of Kings, and the only wise God, who is infinitely greater than he, and he gives them warning. And what demonstration can be so sensible, as what is taken from such Effects? And they that feel not the point of the Argument, are in danger of Insensibleness and Stupidity, described in the last Verse: *They have stricken me, say they, and I was not sick; they have beaten me, and I build*

I felt it not. A deadly Disease doth seize upon the Conscience; the Heart is untouched with the smartness of God's Judgments, until the Sting of Death take that fast hold, that it can never be taken out. *A prudent Man foreseeth the Evil, and hideth himself; but the simple pass on, and are punished.* Prov. 22. 3. & 27. 12.

I could be too tedious, to prove that Occasions of Sin are to be eschewed, as the Doors and Entries into Sin. I will pass from this to the Effects of Healthing, which are exceeding many; and because the ill Effects are so many and notorious, they should not be retain'd amongst Men and Christians. And if it be any Motive to us, as it ought to be, we have the Examples of Churches and Ages, who disused and laid aside an ancient, primitive, Christian Custom, because it was an occasion of much Dissoluteness and Immorality. The *Agape*, or Feasts of Charity, which commenc'd with the first Assemblies of Christians at the Lord's-Table, and were continued for several Centuries in some Churches, were reprov'd, and put down, because of

*Ep. Aug.
Aurel. su-
pra citat.
Serm. de
Temp. 232
S. 2, 3.*

the Exorbitance of ungoverned People, and prohibited to be used in Churches, by several Canons of Councils. And after that those Love Feasts were changed into Feasting at the Memorials of Martyrs, and Dedications of Churches, they were met with there also, by the Zeal of holy Men, offended with the disorders of those Meetings, after the manner of Heathens. Their use, abuse, and reasons why they were prohibited, may be seen in short, but fully, in learned and laborious *Hornbeck, Vetera & Nova, l. i. c. 20, item Exam. Bullæ de Festis.*

If such a Custom, well begun, and continued for good uses, was reprobated and vacated, because it was abused and corrupted into Sin; shall we retain that which had no better an Institution than you have seen, and is so pregnant of evil and terrible Effects, which grow greater and greater, and worse and worse, almost every day? They that retain it still, in defiance of the many Proclamations from Heaven against it, seem to be resolved to continue in their Sins, whatever it shall cost them or others.

I will not undertake to reckon the common Products of this fair-faced, insinuating Cheat; it looks like Health, but it brings forth a Spawn of Deformities. 'Tis confessed, if this were not, as long as the Hearts of the Sons of Men are evil, these Streams of Iniquity will break out; but then this is a very plausible occasion for them, and gives colour and reputation to them, which without it, would nakedly appear uncomely Vices: *Quid enim delectant damna sine gratia?*

First; Healthing is an Invitation, a Provocation, an Engagement to drink, not only as a Sign of Welcome, and hearty Friendship, but an Obligation to drink, for drinking sake. And according to the intention and affection of them that engage together, the Current of Evil that flows from it, is either higher or lower. If Men are prepared for a Debauch, for a Revenge, for a Victory, for Sport with the Infirmities of some, then Healthing can never be wash'd clean from their Iniquities: if it be in Pride, Ostentation of Generosity, if to make a Party,

to pick a quarrel, to give offence, or to make an occasion of quarrel, or discrimination of Affections and Parties, Healthing is as great a Sin as any of these are, and can be no more excused than any of the Works of Darknes. And as Healthings do multiply among us, as they do to a great excess; so the Pestilence of contagious Manners breaks out, and a Man cannot come among them that have the Receipts and Arts of Poysoning, but his Soul and Body are in danger of present Death. Whatsoever the Sin is that Healthing is an Introduction to, and so made use of, Healthing is forbidden in that same Commandment in which that Sin is forbidden, that Men by Healthing fall into: for it is a known Rule in the Exposition of the Commandments, that in what Commandment soever any Sin is forbidden, the Occasions of that Sin are forbidden in that same Commandment. All the Sins that are drawn on by Healthing, run into it, and it is tainted with them, and therefore can never be acquitted from Pollution and Guiltiness. It hath the same tendency to Drunk-

Drunkenness, which is against many of God's Commandments, and other Sins, as the giving of a Lye, or a box of the Ear to a Quarrel, and that to drawing Blood and Murder : it hath the same tendency to the Sins that are drawn after it, that Wantonness and Dalliance hath to Fornication and Adultery.

Secondly ; It is plain, by and in common Practice, a flattering Preface and Dedication before a whole Tome of Sins, and in particular, if not to down-right Drunkenness, yet to an Excess in Drinking. Thus indifferent Men take it, and so Parties find it. And this I prove by these Evidences.

1. It is manifest, when Men intend a Debauch, they begin with a Health, and proceed from some great one to give credit to the Work : and to deny a Health, is as much as to deny Duty or Honour to the Patron of that Cup, to whom the Dedication is made ; so it was of old, and so it is still. As *St. Augustin* relates the manner of it. Then they drink to several Names or Persons, not of the Living only, but of the Dead,

Dead, of Saints, of Angels, thinking they pay them Honour: *Serm. de Temp. de Ebriet. §. 2.* So Ambrose above quoted. *Apud Germanos Ebrietas concilianda gratia*, saith *Wandelin. Lib. supra citato*: When the Germans design a drunken Bout, especially in Princes Courts, they have their *Pocula Soteria*, their Healing Cups, which they drink to the Health of their Princes, and which they can by no means refuse, So that ingenious *Mercarius Britannicus*, said to be the most Reverend Bishop *Hall*, in his *Mundus alter et idem*, describes the Service of *Bacchus*, *L. 1. c. 9.* One of the Guests having put off his Garland, with bended Knees, as if he were at Prayer, takes a Cup, holding a Pint and half, and saith, Here's a Health to *Cagastrus*, the most Potent Arch-Duke of *Crapulia*, (that is Drunken-Land): every one from the highest to the lowest, with the same Cup, Action, Gesture, approves himself a faithful Citizen, and well affected, or which he had rather, a stout Drinker. Another rises up presently after, and saith, *Bene vos, bene vos*, all Happiness to you,

you, and to us, and to the most famous and imperial City *Zouffenberg*.
 — A third drinks in Honour to *Jurania*, and the Nobles, and every one adds something to allure the Company to new Draughts.

2. It is an Engagement to drinking, if you consider the Person that begins it, who, as he expects to be pledged, so they that follow, hold it Civility to follow their Leader.

3. If it stayeth, the stop or neglect is looked upon as a Default, and he that neglects, is called upon as to do his Duty; it must not die upon his Hands, or at his Door.

4. It is often taken as an Affront, a Slight, a matter of wrangling, if not of Duelling and foulest Murder.

5. It is looked upon as a Debt in the Bond of Civility and Courtship, and paid as duly as a How-do-you: if one begins your Health, you must thank him, and call for his.

Objeſt. But what if it be an Engagement? what then? what harm is there in that?

Anſw.

Answer. No seeming harm at all to them that swallow Sins, and it never stays with them to make Conscience sick; but to them that walk and live nearer the Light of God's Law, it is apparently a Trespass upon Holiness and Goodness.

1. He that begins, makes himself a Debtor to pledg all that pledg him, as oft as any of them can hold out. He opens his Bosom to the Tempter, and all his Angels and Agents; they lay by their Armour, and take off their Watch against the Assaults of the Devil, or drinking Men to a wet Encounter, when they lay by their Hats out of Reverence to this Paganish Devotion.

2. They who cannot bear much Drink, or are not forward to it, do by their Fear and Compliance give Countenance to the most shameless Soker, and harden him in his Sin, and are accessory to all his Excess, and justify his drinking many, by their drinking some.

3. By this means the worst of Men have an opportunity to take in others, into a Partnership in this trade

trade of breaking, and going behind-hand in all manner of Goodness : no Man shall carry away one Mite of Sobriety, but the best is become as bad as the worst. A Man of a large Appetite, and profound Vessel, that is an *Infundibulum*, a Tunnel, as one great Knight of the Golden Tun was called in *Ælian*. This Man who dies his Face to a Scarlet above a modest Blush, may be ashamed to drink all, or most himself : Modesty may make him take a turn in the Air, divert himself with some Discourses, or Exercise, and come to his Element by leisure, even as Ducks that come sometimes to Land. But when Healthing is up, he drinks but in a mode, hath a fair Pretence, even the Rule of the Company, for his pouring down, and all that can bear it are as bad as he. And where can you see a difference between one and another, while Healths are called and pledged, except that one can bear more than another.

*Equites
aures dolis
Mer. Brit.
Ælian ve-
re Hist.*

4. It is a Temptation to many weak Men, quickly to lose themselves by yielding.

5. It

5. It is a very plausible Excuse for loss of Time, bad Hours, and an hundred Faults, for in Civility they could not break off, nor refuse, it would be ill taken, &c.

6. Let him look to it that begins; for tho' all that pledg are guilty, yet they all lay the evil Consequences upon him; as he that begins a Fray, is blam'd of all; they make his beginning the great Fault, and their following too little to be repented of.

7. Many particular Persons have been spoiled by It: and it hath been the beginning of many a Man's being given to Drink, and by that to his Ruine. Many Men were modest and sober, and seem'd religious in their private Capacities, but being call'd to Office must be modish, and drink Healths, and according to their place begin them too. They have in time been thoroughly wet with a shower of sin; gone home with Shame, and what then? sober they must repent of it, and do so no more; and then they are W/h—^{now} or else they must turn it into a Jest, and make little of it, and so become hardned

hardned in that, and other Sins. Healthing now is become one of the genteel Qualities of an Officer.

8. It corrupts or divideth Society. If a Man drink according to the measure and pleasure of Companies, if he do not renounce and abjure Reverence of God, Modesty, and Temperance, he must put them off for a time. To refuse Healths, looks as ill as a *Truly* sounds meanly. We are miserably disjoynted; and there is not any one thing that keeps us out of joynt more than factious and contradictory Healths. And if a Man be not of the same Party, he must drink, and grossly dissemble his Disaffection, or bear of it. Holy, sober, modest Persons must keep home, for they are not qualified for publick Company.

9. The Evil of Healthing hath been so great a Sin and Provocation, that some have lost their Lives by it, some have repented of it in particular, as a great Sin; so did Mr. Francis Cartwright. See Mr. Relm's Directions. And one of the greatest, and worthiest of Honour, that ever this Nation bred, vow'd against it, and kept

kept his Vow, and that was the great Sir *Matthew Hale*: See his Life, p. 14. And tho he was afterwards prest to drink Healths, (I wonder who had so little Respect or Reverence for him) particularly the King's, which was set up by too many, as a distinguishing mark of Loyalty, and drew many into great Excess after his Majesties happy Restauration, but he would ne're dispense with his Vow, tho he was sometimes roughly treated for this, saith the Reverend Dr. *Burnet*. And now let any Man of never so much Wit, shew as much for Healthing, as ever these two Instances against it, and he will say something to bring up the Objection again to receive further Answers, when these are enervated.

To conclude this Argument, I say confidently, that Healthing falls under the Imputation and Charge of all those Faults, and fatal Consequences that are occasioned by it, and in probability had not been at those times, but through it.

§. 6. But suppose it never had been attended with those foul Effects
of

of Drunkenness, or any other, take it simply in its own Nature, as it is a kind of *Sacrifice* or a *Prayer*, and let it appear as it is.

1. Take it as a *Sacrifice* to *Heath* for any Person, and it is so patid, a heathenish, irrational Vanity, that I will not stand to expose it. *Salus* and *Asculapins* were helpless Deities of the blind and deluded Heathen: they had a God for every thing, for every State of Man; one to be a Midwife, another to rock the Cradle, and so on, as *St. Augustin* runs them over. *Lib. 4. c. 11.* But to us there is but one God, as the wisest of the Heathens also thought, that one *Jupiter* was in all those Powers which the more ignorant adored. The simple and ruder sort of Christians carried their Banquets to the Sepulchers of the Martyrs, to be blessed by them; but did no Sacrifice to them. The Papists, like the Heathen, built Altars and Temples to Saints, and had a Saint for every Artificer, for every Disease, &c. *Homily of the Peril of Idolatry, 2d Part.* But while we have the Reason of Men, and the Revelation from
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God, let us not come near in Imitation to Heathens and Papists: Or, if it be a Sacrifice for Health, who is it offered to? the God that gives it? Where hath he required it? Or rather, is it not offered to the Stomack and Belly of him that drinks it? I loath to think of so vile a Sacrifice, it looks so like an Imitation of them that sacrificed among the Pagans.

But the Notion I fix upon, is that which I think none can deny, that when we drink an Health, we signify *our good Wishes to the Party*, and think this Interpretation of it, doth justify and excuse it, and rather commend than condemn it. But if this Notion will bear a Trial, I will try it, and search into it.

Let it be granted, that drinking to any Person is a Signification of Federacy, Love, Friendship, Peace, of Favour from a Superior to an Inferior, of Respect and Honour, if due Circumstances be observed, from an Inferior to a Superior; and also we have seen Persons of great Civility to drink what they think best to another, with a desire that he drink the

the same, because it is thought to be the best, and by that the Stranger is encouraged to a Freedom, and that the best is for his Service. But when Healths are called for, and delivered, these things are quite altered, and I think perverted.

To make out this Notion more distinctly :

1. It is clear to us, that no Prayer is accepted with God, but what is according to his Will; and that he is the only Object of our Prayers, because the Giver of all things.

2. Health, if it be taken largely, for all manner of outward good things, beneficial to Life and Health, or for spiritual Well-being, which comes within the Signification of *Salus*, or for that particular Blessing of bodily Health and Soundness; Health in all these Acceptations is an invaluable Mercy, and the loss of it a very great Affliction and Misery.

Hence I conclude two things.

1. That no Man is fit to drink a Health, but he that at that time is

fit to pray to the Holy God, the God of Heaven, by Jesus Christ.

2. No Man is fit to pray, or to drink a Health, but he that is truly serious, and considers what he doth.

The reason of both is plain, because drinking a Health, in the most innocent Notion of it, doth intimate, or is attended with a Prayer, or a good Wish to them they drink to; and that Prayer is, or should be to the merciful God only, for one of the greatest outward Mercies that Mankind can desire or enjoy.

If any Man say, This carries the Notion too high, for no Man designs to interest or concern God at all in a Health. (Truly it may be so, that it is furthest from the Heart of many.) But how can you drink a Health and not interest God in it? for if you wish well to the Person whose Health is drunk, and wish him so great a Mercy as Health is, in its lowest Signification; you must wish it of God, for none can give or continue it but he; and if you do not seriously and heartily wish it of God, you do but delude, or mock, or hypocritically complement your Friend,
whose

whose Welfare you pretend solemnly to wish: you wish him Health, but do not intend therein to pray to God to give it. Here's now a Trial of the great Love of Healthers! But if you do heartily desire that Mercy from God, how can you do it and not be serious? and make it a piece of your Devotion? It is seriously to be pray'd for, or not at all, for you ought not to dissemble in the matter. If it be a serious good Wish or Prayer then, *Procul hinc, procul ite profani, sancta sanctis.* Healths are only to be drunk by holy and serious Persons; And I think they will hardly be brought to it upon the Premises, and what's yet to follow.

First; Either you must joyn Drink and Prayer, or separate them.

1. If you joyn Drink and Prayer, whether mental or oral in a Health, then by whose Institution do you drink and pray? by God's? or by Man's, by what Man, or what kind of Men? Doth Prayer sanctify that Cup? or doth the Cup pollute the Prayer? or do you seem to pray for the Drink's sake, and drink for your own pleasure, or a-

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nother's Health? I grant, and I wish it were more common, that we may pray and praise God as we drink. But then by what Authority or Institution do I drink *that Cup*, *to that end that it may be to the Health of another Person?* or what kind of sign is it that I wish the Health of another, when I drink? or what Efficacy hath any drinking upon another's Constitution? If it had any Virtue at all to give, restore, or continue Health, either naturally, or by Institution. I would advise all Physicians and Apothecaries to forbear it, because it hinders them; and to advise against it, or to use it as the last Remedy, when they have had as many Fees as they desire, before they try it: But they know it hath no virtue to that end, but rather the contrary, as sometimes they find it to their Profit. What help doth their drinking afford to their Prayer? What, is it like Water to a Mill? Drink turns about the Wheel of their Affections to make them more ardent in their Requests for Health? Or, is it because they cannot wish well to others, but when they are
pleasing

pleasing their own Sense and Appetite? or then their Devotions are as violent as Raptures, when they are transported, and in an Elevation? What a kind of carnal Fanaticism is this?

2. Or, though you do joyn Drink and Prayer, yet their Virtue is distinct and separate; Prayer goes one way, and Drink another. Indeed I think they are better parted than joyn'd; and lest God be dishonoured by such kind of Prayers, as the Generality dishonour him and themselves by such kind of drinking; it were plain dealing for them to speak the naked Truth, and say, when they drink, Here's to my self: or, Here's to my own Health, and drink no more than will consist with their Health, and promote it, and not hinder their holy and fervent Prayer for themselves and others. Moderate drinking doth promote their own, but can never promote anothers, much less doth immoderate save either, but endanger one at least. When you pray, pray so that God may mercifully hear you; and when you drink, drink so that

God may mercifully bleſs you. But away with theſe profane, uninſtituted, carnal Sacraments, leſt the Sin of Drinking cry louder than your Prayers. We have often ſeen how Drinking hath drowned Prayer, and carried away all ſenſe of God and Duty before it.

What? whether God hear you, yea or no, you care not for that; drink you muſt, and drink you will! It is a Cuſtom and a Complement in faſhion, and if you keep Company, you muſt do as Company do, and you look no further. This is moſt like to be true. But if any be reſolved to perſiſt in their way, I am alſo reſolved to proceed to argue againſt it, and dehort from it; and ſome Arguments are humbly preſented to the moſt ſober and innocent, and ſome earneſtly ſubmitted to the wiſe and diſcerning, and all to them that are highly guilty, to reclaim them if poſſible.

1. All Prayer for Health, and all other temporal Bleſſings, is to be preſented to God through our Mediator Chriſt, with Underſtanding, Intention of Mind, and Faith and Reverence,

in subordination to the hallowing of God's Name, and concurrence with doing his Will on Earth as it is in Heaven. But is drinking of Healths accompanied with such a Prayer? I propose my Assumption by way of serious Question, whence every considering Man may conclude,

2. We ought to wish very well to our Neighbour, and to wish Health to them that want it, with Submission to the Will of God, and a sanctified Health to them that have it? And when ever we wish it, to be in a Disposition of Mind to pray for it. But in drinking Healths, do we mind or regard these things? The Physician is serious in many Years hard study, in cautious Prescription: The sick and languishing are serious and patient in their Applications: And will not you be serious in wishing it?

3. All Mercies that are wanting and desirable are to be sought for by proper means of divine Appointment and Blessing. But seriously, Is drinking a Health, or Healths, a proper, a natural, a moral, an instituted Means? a Means and Method that

that God ever blessed to so great an end? The Physician applies proper natural Means; the Christian and the Divine uses, and should only use instituted Means to procure it; and is drinking Healths a proper, or a likely means to obtain it? Then Healthers, heal your selves of Gouts, Feavers, Surfeits.

4 When you drink a Health, do you mean that particular and singular Mercy, or a Collection of Spiritual and Temporal Mercies? If the first; then why do you seek that above all? is it because you place Felicity in it? know we not that Sickness brings us as near Felicity? or do you make Health your top-Mercy and your Idol? How many have you ever known attain Health that drunk it, (if you have, advise the sick to drink Healths to themselves in Sack and Claret, or Brandy, or any other strong and pleasing Liquor.) If under Health, you comprehend spiritual Welfare and Salvation, (which you ought to wish continually for all you love and Honour) is drinking Healths a spiritual Means to procure it? If Healthing be a Means,

Means, why do you send for the Minister to pray? and desire your Friends to pray by you when you are sick, and not for your Companions to drink by you? God is more dishonoured by one days healthing, than he is honoured, or Salvation promoted by a *Lent* of Prayers, except they forsake their Drinking. If a Conception of Devotion spring within them, it is made away like the Male Children of the *Israelites*, by the cruel Hands of Healthers; it is drown'd and smothered under this Cover.

5. Do not we plainly see there is a Repugnancy between these two? do not we see, that thorow-drinking doth cast off all thorow-Prayer? or effectual thorow-Prayer doth pray away Healthing? Where there is a sensible Repugnance, can there be a true Consistence, and Co-operation?

6. That which God dislikes, should not be followed; and do not we see how God dislikes these Practices? How Men are given up to the strong Delusions of Wine and Strong-Drink? to the Mockage of Wine? see we not how Men are given up to
fill

fill up their measure of Iniquity, and cut short their precious Lives? Do not we hear what Organs play at these Devotions? Do not we know and hear what Songs, instead of Psalms? what Blasphemy and Atheism, instead of God's Fear? what Cursing instead of Blessing? what Affronts are offered Heaven? and what Violence is offered to Hell? Are not Healthers commonly given up to Debauchery and Sensuality? like Men forsaken of God, and possessed of Satan? And how can any Men that have a Reverence, or Tenderness, or Zeal for God, give Countenance to Heathening, any more than to any other Sin, whether Whoredom or Murder? See in constant Observation at all Feasts of Companies, Parish-Meetings, Elections for Parliaments, &c. who begin first, or hold out longest, and go through the whole Service, they that pray most, or swear most? that love their Neighbour, or hate him? Why will you joyn and imitate, or countenance such Men in such things? As you should hate the Garments spotted with the Flesh, so you should hate the Tables, Floors, Cups that are more than
than

than spotted with these Libations: *Isa. 28. 8. For all Tables are full of vomiting and filthiness, so that there is no place clean.* If you thought so well of your earthly Tabernacles, as you do of your Halls, Houses, Shops, you would no more set your Bodies on fire, than your Houses: why will you partake in that Levity, Profaneness, Scorn, and Derision of true Seriousness and Goodness in that ribbald, py-bald Wit and Folly, in the Factiousness, and other Ingredients that make these Cups bitter to any Soul that hath any Sense and Taste? These are some of the things that are mingled with your Prayers for Health, and Prosperity, and I know not what.

And in my Mind, these things are highly aggravated, that they should be the common uncontrolled Practice in many publick Meetings, at a time, when very many are prosecuted to the utmost, for not receiving the Sacrament of the Lord's Supper, and when many croud in, whether fit or unfit, and when so many Officers are by Law obliged to receive the Sacrament, as a Test against

gainst Popery. What can come nearer the holy Institution of our blessed Lord, than blessing of Cups, hallowing them with Prayers, handling and delivering them with Prayers? (doth God take them so?) receiving them bare, and often either kneeling or standing up? And who is this Service done to? and what more unlike to the holy Sacrament than this? what more contrary in Effects? and inconsistent with the Use and End of that divine Communion! — But I must smother many other Considerations to make an end.

10. Which do you chiefly intend in Healthing, whether Praying, or Drinking? if Drinking, why will you prophane Prayer by a carnal Subordination of it to the Flesh? if Prayer, why do you drink so much? &c.

CHAP.

CHAP. V.

Remedies and Antidotes against
Healthing.

§. 1. **A**LL that hath been hitherto said, might be made up in Antidotes against this Cup of moral Poison; to which I will more briefly add these following, which are prescribed to none but them that will take them.

1. As it was said of old in another case, Go to *Jordan*; so say I, Go to the Font, to the Laver of Regeneration, and remember that you put on Christ, and were admitted into that Society, whereof he that was crucified, complained in his Extremity, *I thirst*, and is now exalted high above every Name, is Head, Master, Governour; and the Society are all Saints by Vow and Profession.

2. Value the Price and Purchase of Souls and Bodies; remember that both are not your own, being redeemed by, and dedicated to the Lord,

Lord, you are bound to glorify him with both ; you are not Debtors to the Flesh, to live after the Flesh ; but if you would live, must mortify the Flesh, and honour God in your Persons, which you cannot do if you dishonour even your Bodies, which are not for Drink any more than for Fornication, or Pride, or any other filthy Service.

3. Consider the Price of your common Mercies, of infinitely greater Worth than all the precious Jewels, the profuse and prodigious *Cajus* dissolved in Vinegar to drink them off. The Tenure by which you hold is the noblest by Gift, by the Covenant of Grace, for your use, but for his Glory ; 1 *Cor.* 10. 31. If you do not like them upon these Conditions, why do not you throw them up, and hold them so no longer ? and then see the Consequence !

4. By the Gospel we are indulged a great Liberty in the Enjoyment of Creatures, we are under no Prohibition and Restraint that was upon the Jews : But we are no where so enjoined Temperance and Sobriety, as by the Gospel ; none made such Laws
for

for the Appetite as Christ, who call'd them Blessed that are poor, and pronounced a Wo to them that are full. He preferred *Lazarus* in his Sores, with Dogs, before the rich Man. *Carnifices salutis, ventrem & gulam, coercerat exemplis.* Novatianus *Epist. de Cibis Judaicis.*

5. Do not affect to be civil, modish, and genteel in those things by which Sobriety, Modesty, Seriousness, and Holiness are defaced. Grace, and pure Christianity, are the most noble qualities, except we think the Divine Nature the meanest. And what's Gentility, but the World's old Liverry newly trimm'd? an upstart Foreigner, that claims equal Privileges with Grace, if it doth not take the upper hand of it at most of our Tables. If Men did affect to be regenerate, and Christians indeed, in all Conversation, and to be accomplished with gracious Habits, supernatural Qualities and Graces, above all Qualities, no Book would be more studied than the Bible, and what Christ teacheth would never be forgotten, &c. But Men soon learn, because they affect the Modes of
I Speech,

Speech, and Actions, and Conversations, (and this of Healthing is taken up as soon as any,) and carry it, as if it were a mean thing to be religious, and silliness to be serious, and an odd thing to be strict, and an indecent thing to be singular, where we should not be singular indeed, that is, because we should all follow the Rules and Examples of our Master in Heaven, the Teacher that came from God, to teach us the way to him.

6. Be not so much taken with the Modishness of this Complemental Snare, as not to be out of love, and in the utmost detestation of its ordinary Attendants. To this end frame and draw true Images of things, and take off the Vizors from the face of Healths ; when it is enjoined as a Sign of Loyalty, (which I hope it will never be, that hath been forbidden by Royal Proclamation) then it will be soon enough. It was an Apothegm of a most learned Statesman, *I will pray for the King's Health, and drink for my own.* Sir Francis Bacon. When it can be proved to you, that it is a real Sign of Honour and Respect,

spect, or an Act of Civility, or Generosity, Nobleness or Hospitality; and when it ends as well as it began, then take it up. But do not you find, that then Persons drink together more like Friends, and less like Strangers, when there are no Healths drunk, than when there be? And do not you find it true, what St. Ambrose observed, *Rogas ad jucunditatem, cogis ad mortem; invitas ad prandium, efferre vis ad sepulchrum, &c.* You invite to a Dinner, but they are carried to their Grave, &c. *Vocatis ut amicos, emittitis ut inimicos*: You invite them as Friends, but send them out like Enemies.

You may, if you will, see in Healing, 1. Irreverence of God, taking his Name in vain. 2. No Kindness to your Friends, but their Health in pretence. 3. An ungrateful Abuse of excellent Mercies, Wine and Strong-Beer, that lose their comforting Virtue by excess, and their Use by wantonness. 4. Sin and Levity fac'd and painted with a deceiving Complement. Some drink in meer Bravery and Pride, or in Flattery, or out of Fear, or mistaken Love, but most

commonly from Self-love, and Sense-pleasing.

Secondly, draw right and lively *Idea's* and Images of that great Sin of Drunkenness, for detestation sake. *Lasa est pietas, ubi irridetur ebrietas. Ambr.* You may find enough to turn your Heart from it, if you will but search for it. And is not this the daily Attendant upon Healing? 'Tis the greatest Disgrace a Man can put upon himself or others. Why shall it not be reputed to be as great a dishonour to be laid by the heels by this Sin, as to be put in the Stocks, or a Prison? Suppose a Company of rude and impudent Servants should combine to abuse their Master, a Person of noble Birth, and great Honour; to that end they should wheedle and gull him into a pleasant Humor, make him very merry; and when they have levell'd him down to a Familiarity, they take his place, and play the Master; they then put out one Candle, and anon another, and then come the Grooms and Footmen, and paw upon him, and at last lay him under the Table, or in a meaner place. Thus the Divine Reason is abused
by

by the Senses, and the Inferiors being little better, or rather in that worse than Brutes, make sport with their Master. Again, imagine a noble Person to have many graceful and useful Servants under him, and if they be not true and officious to him, it is his Fault, and not theirs; and this noble Person being out of humor, he turns one out of his place, and then another, until he have left him none to help him: Would it not be a very ignoble Action? Would he not, when come to himself, repent, and do so no more? Is it not like this, when the noble Reason and Affections are depraved by Lust, do serve his Senses, and the Members of his Body, even those that were born with him, bred with him from the very Cradle, went to School with him, lay in the same Bed with him, and are as dear to him when he is himself, as his very Eyes, Hands, and Feet; but he doth cast them off by the insinuation of Wine; the Eyes fail, the Hands shake, the Legs wave like Reeds: *Neq; pes, neq; mens satis officium faciunt.* And tho they are next day taken home again, yet

for ought he knew, they were quite gone, never to be seen till the Resurrection. — It is a high Offence to our glorious Creator ; it perverts the end of our Redemption ; it unmans the Man, and is a contempt of Death, the Grave, and Hell it self. If Men had any reverence for their God, Creator, Saviour, Sanctifier ; if any honour to their own Nature ; if any sense of Mortality, and of the reference this mortal Life hath to eternal Life, they would never live it thus, throw away their Time thus. How curious are Men of their own Pictures, of their Childrens Faces and Shapes, of the Monuments of their Ancestors ! how enraged at the violation of their Daughters ! And will you with your own hands, by the ungrateful abuse of Plenty, deprave, defile, swill, and prostitute your selves ! What if you were stript by your own Servants, of your own Clothes, and they should put on you their Liveries or Frocks ? would you brook it ? Yet a Gentleman is a Gentleman in the meanest Garb ; but you are not Men, when you undress, or put off Sobriety. In a word, it is a great Sin, and what if the

the Lord find you so doing ?

7. If you would not drink to excess, nor health about, be sure you do not begin. And know, there is an honour due to Temperance, as much as Chastity. If you would not dishonour the Chastity of the dearest Friend, if you would take it for a dishonour to have your Chastity attempted, never tempt, or suffer Temperance to be tempted ; for Temperance and Chastity are of the same great Family, tho but low in the World.

8. Prize and improve Retirement ; study to bear it, and to be happy in it. And be no oftner, nor longer abroad, than good occasion will require. And in your own House, under God, be Master ; suffer no Servants to be drunk, nor any of them to play the Gentleman with Healths. And no Man of breeding or worth, will put you out of your own way.

9. Preserve the purity of your Souls, as well as your Hands ; the purity of your Bodies from Excess, as from all Uncleanness. And as you would not be a Companion of Thieves, neither in their Thievery, nor in their

Prisons, nor in the place of Execution, be not a Companion of Drunkards; for Thieves and they shall be condemned together. 1 Cor. 6. 9. And as sleight of hand, and cunning conveyances of small Things, are preparatory Exercises to the Art of Cheating; so is Healthing the initiating Ceremony in the Profession and Society of Good-Fellows. Next to the purity of your own Persons, preserve the purity of your own Families, and then of Societies, which are corrupted commonly by nothing more, than by this wanton playing with plenty of the best of Creatures. Poor People, that labour hard, and drink Water or small Beer, do not use it; nor you neither, but when you have the best, and wantonly waste it.

10. If you have not experience of your own, you may soon be informed of the many Evils which befall others, and that this is the entrance into the Schools of Vanity and Iniquity, and the Chambers of Death. It is good for you to be established with Grace, and not with Meats, saith the Apostle, and not with Drink, say I; and be resol-

resolved neither to offend nor entice any, nor to impose upon any, nor to be imposed upon, that you may not communicate your sins to others, nor be partakers of other Mens sins. Be sober, and watch ; and if Men will not contain themselves, be as resolute to refuse, as others are to offer. Purity will do you more good, and bring you a greater Glory, than all these shews of Civility and Breeding, as this is thought to be, by them who first grow modish, then apish, and then bold, and then obdurate. And whether Healthing be a sin, or sinful, or how far it partakes or contracts, I humbly leave it to them that will peruse this Discourse ; but this I think is too manifest, that it is an Inlet of a Flood of Sin in all parts of the Land, and doth more harm than Floods in Harveſt.

I have but one thing more to do, to commend the Reader to the Grace of God, and Holineſs and Sobriety to his ſtudy, and conclude with thoſe grave Words of the great St. *Auguſtin*.
Ergo Fratres chariſſimi, dum hac ſuggero, me absolvo apud Deum. Quicumq;
me audire contempſerit, & ad bibendum
pronus

*pronus fuerit, vel in convivio suo alios
adjurare vel cogere voluerit, & pro se,
& pro illis in die Judicii reus erit. Et
quia, quod pejus est, aliqui etiam Clerici,
qui hoc deberent prohibere, ipsi cogunt
bibere aliquos plus quàm expedit, amodo
incipiant & seipsos corrigere, & alios ca-
stigare, ut cùm ante Tribunal Christi
venerint, nec de suâ, nec de aliorum ebrî-
tate incurrant supplicium. Serm. de
Temp. 232. & in ead. Domin. Serm. 2.*

If All that has been said by me, will
not prevail on our common Healthers
to leave off this ill Custom, I will de-
sire them to read and ponder his Ma-
jesty's Proclamation (here adjoined)
against vicious, debauch'd, and pro-
phane Persons, and against drinking
his Health, published a little after his
Happy Restauration, in the Twelfth
Year of his Reign.

CHARLES R.

SInce it hath pleased the Di-
vine Providence, in so
wonderful a manner, and
by ways and means no less mira-
culous, than those by which he did
heretofore preserve and restore his
own

own chosen People, to restore Us,
and Our good Subjects to each
other, and to shew Us a very
hopeful Prospect, if not to put Us
already into possession of that
Peace, Happiness and Security,
with which this our Kingdom hath
been heretofore blessed: It will be-
come Us all, in our several Sta-
tions, to acknowledg this tran-
scendent goodness of Almighty
God in so seasonable a conjuncture,
with such a Circumspection, Inte-
grity, and Reformation in Our
Lives, that we may not drive a-
way that Mercy which so near ap-
proacheth Us, by making Our
selves (wholly) unworthy of it.
And in Order hereunto, We think
it high time to shew Our Dislike
of those (against whom We have
been ever enough offended, tho
We could not in this manner de-
clare it) who under pretence of
Affection to Us and our Service,
assume to themselves the liberty
of

of Reviling, Threatning and Reproaching others; and as much as in them lies, endeavour to stifle and divert their good Inclinations to Our Service, and so to prevent that Reconciliation and Union of Hearts and Affections, which can only, with God's Blessing, make Us rejoyce in each other, and keep Our Enemies from rejoycing.

There are likewise another sort of Men, of whom we have heard much, & are sufficiently ashamed, who spend their time in Taverns, Tipling-houses, and Debauches, giving no other Evidence of their Affection to us, but in Drinking Our Health, and inveighing against all others, who are not of their own dissolute temper: and who, in truth, have more discredited Our Cause, by the Licence of their Manners and Lives, than they could ever advance it by their Affection or Courage. We hope,
that

that this extraordinary way of delivering Us all from all We feared, and almost bringing Us to all We can reasonably hope for, hath and will work upon the Hearts even of these Men, to that degree, that they will cordially renounce all that Licentiousness, Profaneness, and Impiety, with which they have been corrupted, and endeavoured to corrupt others, and that they will hereafter become examples of Sobriety and Vertue, and make it appear, that what is past was rather the Vice of the Time, than of the Persons, and the fitter to be forgotten together.

And, because the fear of Punishment, or apprehension of Our Displeasure, may have influence upon many, who will not be restrained by the Conscience of their Duty, We do declare, That We will not exercise just Severity against any Malefactors, sooner than against Men of dissolute, debauch'd,
and

and profane Lives, with what parts
 soever they may be otherwise qua-
 lified and endowed; and We hope
 that all Persons of Honour, or in
 Place and Authority, will so far
 assist Us in discountenancing such
 Men, that their Discretion and
 Shame will persuade them to re-
 form what their Conscience would
 not, and that the displeasure of
 good Men towards them, may
 supply what the Lawes have not,
 and, it may be, cannot well provide
 against, there being by the License
 and Corruption of the Times,
 and the depraved Nature of Men,
 many Enormities, Scandals, and
 Impieties, in Practice and Man-
 ners, which Lawes cannot well de-
 scribe, and consequently not e-
 nough provide against, which may
 by the example and severity of
 vertuous Men, be easily discounte-
 nanced, and by degrees suppressed.

However, for the more effectual
 reforming these Men, who are a
 dis-

discredit to the Nation, and unto any Cause they pretend to favour, and to wish well to: We require all Mayors, Sheriffs, and Justices of Peace, to be very vigilant and strict in the discovery and prosecution of all Dissolute and prophane Persons, and such as blaspheme the Name of God by prophane Swearing and Cursing, or revile or disturb Ministers, and despise the Publick Worship of God; that being first bound to the good Behaviour, they may be further proceeded against, and exposed to shame, in such a manner, as the Laws of the Land, and the just and necessary Rules of Government shall direct or permit.

God save the King.

I intended to produce some sad Examples (of which there are too many) of the lamentable Effects of Healthing, but I shall only relate one, viz.

At a Tavern near *Cheapside* in *London*, certain Gentlemen drinking Healths to their Lords, on whom they had dependance, one desperate Wretch steps to the Tables end, lays hold on a Pottle-pot full of Canary, swears a deep Oath, What will none here drink a Health to my noble Lord and Master? And so setting the Pottle-pot to his Mouth, drinks it off to the bottom, was not able to rise up or to speak when he had done, but fell into a deep snoring Sleep; and being removed, laid aside, and covered by one of the Servants of the House, attending the time of the drinking, was within the space of two hours irrecoverably dead.

F I N I S.

